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THE PSALMS

WITH

INTRODUCTIONS AND CRITICAL NOTES.

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INTRODUCTION TO PSALM LXXIII.

TEMPTATION TO APOSTASY OVERCOME.

TITLE. "A Psalm, to Asaph."

THIS Psalm may be regarded as one of the most interesting in the whole Psalter. The spiritual life, illumined by only a partial revelation, is here presented to us in its inner conflicts. The various phases of the struggle, the misgivings expressed only to be repressed, the perplexity, the final re-assurance and self-reproof, are portrayed with almost dramatic reality.

The difficult problem, which forms the subject of this Psalm, is that which meets us in Psalm xxxvii., and in the books of Job and Ecclesiastes (cf. also Mal. iii. 13 sq.), viz. How is it that those who give themselves up to wickedness often seem to fare better than those who strive to serve God?

The Law had nowhere distinctly promised a continued existence after death, however much it implied it; moreover it had promised temporal rewards and punishments, at any rate to the nation, if not to individuals. To the Israelite then, this problem was perhaps even more difficult than to the thinkers of other nations. While he had but a dim foresight of the world to come, he had a clear revelation of the justice of the Divine Rule. How was he to reconcile existing circumstances with his knowledge of God's attributes?

In the Psalm before us the Poet's peace of mind seems to have been restored by attending the public worship of the sanctuary. There, in company with "the generation of God's children," joining with them in the worship of Jehovah, and hearing the words of the Law, he became convinced that in the end (whenever that might be), under the government of Perfect Righteousness, goodness must prevail, and wickedness must perish. In v. 25 the Psalmist's faith reaches a height seldom attained in the Old Testament writings, and

he grasps the conviction that Jehovah will not only guide him by His counsel through this life, but also after death will "gloriously receive him" to Himself. The phrase לקח *lâkach*, "receive" or "take," reminds us of the assumption of Enoch and Elijah, and sufficiently indicates that here the Poet's consolation is his assurance of immortality. The fact that this is the ground taken, of itself gives the Psalm a higher character than belongs to other similar compositions.

TRULY God *is* good to Israel, *even* to such as are of a clean heart.
2 But as for me, my feet were almost gone; my steps had well nigh slipped.
3 For I was envious at the foolish, *when* I saw the prosperity of the wicked.
4 For *there are* no bands in their death: but their strength *is* firm.

1. The Psalmist puts prominently forward in the first verse the *result* of his meditations, viz. that he has come to the conclusion that after all God *is* good to his faithful servants. The H. אך *ac* "verily," "truly," introduces a conviction in connection with its logical basis, and is thus equivalent to our phrase "after all." In v. 13 on the other hand it occurs in the common signf. "only," as in Ps. lxii. The true Israel is defined, as in Ps. xxiv., as consisting of the "pure of heart," i.e. the upright in action and intention.

2. *a.* "Gone" lit. "Turned aside." *b.* Lit. "My steps were within-a-nothing of slipping." The H. באין *c'ayin* occurs here only as an extension of the common כמעט *ci-m'at* "within-a-little" A.V. "almost."

3. Lit. "For I was jealous of the boastful men, [yea] the prosperity of wicked men I needs must see." *Boastful* not "foolish" is the signf. of the Partic. הולל *hôlêl* here and in lxxv. 4 [5]. The meanings "foolish," "mad" are common in the Poel Partic. The ὑπέρφρων is closely allied to the παράφρων from an ethical point of view, and the connection of self-assertion with inanity (exemplified in the several meanings of this Rt. הלל *hâlal*) is brought out in our use of the word "vain" Lat. *vanus*.

4. *a.* Lit. "For there are no bands *to* their death." The Psalmist means apparently, that there is no retributive fate dragging these men to the death they have deserved. The H. חרצבות *chartsubbôth* "bands" occurs again in Is. lviii. 6 ("to loose the bands of wickedness"). The Versions here present a strange variety of interpretation, which has led some to suspect the genuineness of the Hebrew text. LXX. οὐκ ἔστιν ἀνάνευσις ("denial" or "revival"?) ἐν τῷ θανάτῳ αὐτῶν. Symm. ὅτι οὐκ ἐνεθυμοῦντο περὶ θανάτου, and similarly Jerome, "quod non cogitaverunt de morte." Both these apparently connected *chartsub-*

5 They *are* not in trouble *as other* men; neither are they plagued like *other* men.
6 Therefore pride compasseth them about as a chain; violence covereth them *as* a garment.
7 Their eyes stand out with fatness: they have more than heart could wish.

bôth with the Rt. *châshab*, "he thought," or perhaps with *châtsab*, "he cut off" (cf. שרעפים "thoughts," Ps. xciv. 19; cxxxix. 23; from שעף "he cut off" so "he *decided*:" where also a *Rêsh* absent in the Root is inserted in the derivative). The Syr. *layth soco l'mauth'hoon* may mean "they have no expectation of death," or as generally rendered, "there is no end to their death." We cannot forbear mention of the ingenious emendation לָמוֹ חָם for לְמוֹתָם, whereby the verse runs, "For they have no pains; sound and firm (תם ובריא) is their strength." The Versions, however, as will be seen above, present no support to this emendation, and we think that *chartsubbôth*, as explained above, gives a sense fully in harmony with the context. Cf. the Arab. phrase *habâyil ul-maut*, "*laquei* i.e. *causae mortis*" Freytag, *Lexic.*

5. Lit. "In mortals' trouble they are not, nor with mankind are they smitten," but it is impossible to reproduce the telling terseness of the Hebrew, which expresses in seven words all that is included in the fifteen of the A.V.

6. Rend. "*Therefore pride encircleth their neck, violence covereth them about as a garment.*" Pride and violence are, as it were, the clothing and ornaments of their persons, so manifest are they in all their actions. *Encircleth their neck:* the verb is a ἅπ. λεγόμ., and a denom. of ענק *ânâk* "a neck"; "to beneck" is the literal signf. Pride is as it were their collar, or necklace; violence their raiment. The "holden" of P.B.V. is from LXX. ἐκράτησεν, ענק "to encircle the neck as a collar" being understood to express "grasping of the neck," cf. our own colloquial usage of the verb "to collar." This verse at once reminds us of cix. 18, 19: the metaphor by which the ethical traits of a man are likened to his garb is very common in the N.T. but usually is introduced *in bonam partem.*

7. *a.* "*Their eye is sunk with fatness*" seems to be the best rendering. The H. יצא *yâtsâ* is somewhat as in Gen. xlii. 28. The phrase represents the crass and callous moral state (cf. Is. vi. 10, "make the heart of this people fat"), which is the point of view from which these sinners regard life; or it may be understood literally, of the actual physical effects of their life of self-indulgence. Cf. Job xv. 27, "Because he covereth his face with his fatness, etc." Another possible rendg. is "They appear bulging out with fatness;" for עין *ayin* in signf. "aspect," "appearance" cf. vi. 7. The

8 They are corrupt, and speak wickedly *concerning* oppression: they speak loftily.
9 They set their mouth against the heavens, and their tongue walketh through the earth.
10 Therefore his people return hither: and waters of a full *cup* are wrung out to them.
11 And they say, How doth God

A.V. rendg. of hemist. *b*. is good. Literally it runs "They exceed [*scil.* in their prosperity] their heart's conceptions." The rendg. of Rosenm. "They have transgressed in the very thoughts of their heart" is impossible. The verb עבר *ábar* is never used in Bibl. Hebr. absolutely in signf. "transgress," see xvii. 3 note.

עינמו *Their eye* is rendered by LXX. ἡ ἀδικία αὐτῶν, "their iniquity." עין "eye" and עון "iniquity" are similarly confounded by LXX. in Hos. x. 10, Zech. v. 6.

8. Rend. "*They mock, and wickedly speak of oppression; from their vantage ground speak they.*"

a. They mock: H. ימיקו *yâmîkoo*, from Rt. *mook*, cf. Aram. *mayek*. Perhaps this latter Root is connected with the Gk. μωκᾶσθαι, from which apparently the Fr. *se moquer* and Engl. "mock." A.V. and P.B.V. render as if *yâmîkoo* were from *mâkak* "he became corrupt." LXX. διενοήθησαν.

b. From their vantage ground, i.e. with that *de haut en bas* view of other men which is the characteristic of such arrogant fools. On the phrase ממרום *mim-mârôm* see lvi. 2 note.

9. Rend. "*They set their mouth in the heavens; and* [from thence] *their tongue runneth through the world.*" *The heavens* illustrates the figure of a "high-place" or "vantage-ground" introduced in v. 8. These men who deny the power of God (v. 11) are at the same time ready to claim a kind of superhuman dignity for themselves. Like Herod Agrippa in Acts xii., they would have the populace discern in them "the voice of a god." The renderings "against the heavens" Ibn Ezra, A.V., "unto the heavens" P.B.V., are not supported by Hebr. usage. We rend. "*runneth*" rather than "goeth" because an intensive force seems to belong to the form תִּתְהַלֵּךְ, used here and in Exod. ix. 23 only for fut. of הלך.

10. *a.* Rend. "*Therefore* [i.e. misled by the sight of their prosperity and the sound of their bombastic talk], *their people turn thither* [i.e. to the way of the wicked]." *Their people*, lit. *his people*, i.e. according to Hebrew idiom, the people or followers of each of their class. The possessive pronoun is used proleptically, "his people" meaning those who by their turning to the way of the wicked become eventually his. Some understand by "*his people*" God's people: so

know? and is there knowledge in the most High?

12 Behold, these *are* the ungodly, who prosper in the world; they increase *in* riches.

13 Verily I have cleansed my heart *in* vain, and washed my hands in innocency.

14 For all the day long have I been plagued, and chastened every morning.

15 If I say, I will speak thus; behold, I should offend *against* the generation of thy children.

16 When I thought to know this, it *was* too painful for me;

17 Until I went into the sanctuary of God; *then* understood I their end.

Targ. which renders "the people of Jehovah;" but God has not been mentioned by the Psalmist since v. 1.

b. Rend. "*And waters of a full* [stream or cup] *are pressed out to them.*" These words we refer, not as P.B.V. to the great gain accruing to these leaders, but to the large number of the followers that attach themselves to their party. LXX. καὶ ἡμέραι πλήρεις εὑρεθήσονται ἐν αὐτοῖς, as if reading וימי מלא ימצאו במו.

12. Rend. "*Lo, such is the state of the wicked* [referring to the prosperity described in vv. 9—11]; *and the careless have attained great power.*" *Such:* H. אלה *êlleh*, cf. the similar use of זה *zeh* in Gen. vi. 15. *Careless*, lit. *Ever undisturbed*, H. *shal'vêy ôlâm.* *Shâlêv* occasionally denotes "imperturbation" in its bad sense, the selfish heedlessness of prosperity; cf. Ezek. xxiii. 42, and *shâlavtî* in Job iii. 28. Such appears to be its significance here. Others, taking *shal'vêy* in the ordinary sense, render "And ever at their ease, they attain great power," i.e. without any exertion of their own.

14. "All the day long:" perhaps rather "Every day" as Kimchi.

15. Rend. "*If I had said, Let me thus* [viz. as in the two preceding vv.] *express myself; lo, surely I should have been untrue to the generation of Thy children,*" i.e. if he had allowed these doubts to ripen in his mind, he would have become apostate, and forsaken the fellowship of God's children, thus forfeiting their blessings. *Thus:* H. כמו *c'mô* here used absolutely like כעל *c'al* in Is. lix. 18. We cannot accept Ewald's theory that הִנֵּה is to be interpolated before הִנָּה "lo." *Generation:* cf. "the righteous generation" xiv. 5, and see xii. 7 note.

16. Rend. "*Yet when I mused in order to solve this* [riddle], *it was too difficult in mine eyes.*" עמל *âmâl* ("painful" A.V.) denotes the perplexity caused by an insoluble problem: cf. Eccl. viii. 17, "though a man labour (*yaa'môl*) to seek it out, yet he shall not find it."

17. This and the preceding verse contain the key-note of the whole Ps. "Thinking alone will give neither the right light, nor true happiness." It was by making himself one with the "generation of God's children" in attendance at the public worship of the sanc-

18 Surely thou didst set them in slippery places: thou castedst them down into destruction.
19 How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors.
20 As a dream when *one* awaketh; *so*, O Lord, when thou awakest, thou shalt despise their image.
21 Thus my heart was grieved, and I was pricked in my reins.
22 So foolish *was* I, and ignorant: I was *as* a beast before thee.
23 Nevertheless I *am* continually

tuary, that the Psalmist's doubts were dispelled, and his faith restored. Whether this relief came to him as the result of prayer in the sanctuary, or from the mere fact of meeting there others who had experienced the same difficulties and yet continued faithful, is not specified. The conclusion reached is plain however, viz. that in course of time the prosperity of these godless men will be overthrown by God's interposition. On this solution of the problem see our Introduction to Ps. xxxvii.

18. "Destruction," lit. "*Ruins;*" H. מְשׁוּאוֹת *mashshuôth* from Rt. שׁוּא "be desolate," cf. Ps. lxxiv. 3. Here as there the LXX. reads *massuôth* (from Rt. נָשָׂא *nâsâ, sustulit*) instead of *mashshuôth*, rendering ἐν τῷ ἐπαρθῆναι.

19. Rend. "*How are they become a desolation in a moment; brought to an end, consumed with terrors!*" LXX. wrongly rends. the last words διὰ τὴν ἀνομίαν αὐτῶν.

20. Rend. "*As a dream, as soon as one awaketh; so, O Lord, when Thou rousest Thyself, shalt Thou spurn their phantom.*" The evil-doers who boast themselves μετὰ πολλῆς φαντασίας "are before God but a phantom, or unsubstantial shadow." Del. Let God arise, and these pretentious braggarts shall be ousted, even from the field of memory. *b. When Thou rousest Thyself:* H. בְּעִיר *bâ-îr*, which might also be rendered "in anger" as by Targ., or "in the city" as by LXX. (ἐν τῇ πόλει). Taking בָּעִיר as equivalent to בָּהָעִיר we compare for the omission of the ה Is. i. 11, iii. 8, xxiii. 11.

21. 22. The A.V. quite misses the force of these vv. The Psalmist, being by the prospect depicted in vv. 18—20 reassured of the righteousness of God's government, bursts out into indignation against himself for ever having entertained the perturbed and unbelieving thoughts before described. He says "*If my heart should become soured, and I should let my reins be pricked,* (22) *then I should be a boor and a dullard. I should have become a very b'hêmôth before Thee.*" H. כִּי *cî* = "if" with וְ *v'* introducing the apodosis somewhat as in Judg. ii. 18, Hos. xi. 1. The force of the Hithp. or reflexive verb in 21 is obvious. The designations of his stupidity in 22 probably rise in a climax. Lit. they are "a clown," "an ignoramus," and "a hip-

with thee: thou hast holden *me* by my right hand.
24 Thou shalt guide me with thy counsel, and afterward receive me *to* glory.
25 Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire beside thee.
26 My flesh and my heart faileth: *but* God *is* the strength of my heart,

popotamus." The Egyptian *p-ehe-mou* "hippopotamus" becomes in Hebrew by the customary interchange of *p* and *b* the *b'hêmôth* of Job xl. 15. This animal is introduced here, as Del. observes, as "an emblem of colossal stupidity." The LXX.'s κτηνώδης gives the drift of the expression. *Before thee*, lit. "With Thee" (cf. l. 11)=in Thy estimation, according to Thy way of seeing things.

23. From this verse to the end of the Ps. we have one of the most beautiful expressions of the believer's devotion and subjection to God to be found in a book which abounds in such passages. The connection with v. 22 is seemingly indicated by the repetition of עִמָּךְ *immâc* "before Thee." We discard the "nevertheless" of A.V., and supply between vv. 22, 23 some such thought as—And whose way of seeing things is fit for me but Thine? Before whom is my whole heart laid bare, but Thee? The H. וְאָנִי *va-a'nî* therefore is "And *I*" emphatic. In 23 *b*. this continual fellowship with God, and the Psalmist's deference to His guidance is expressed metaphorically thus "*Thou hast laid hold of my right hand.*" This metaphor is carried on into v. 24, which we rend. "*With Thy counsel wilt Thou guide me, and afterwards gloriously receive me.*" *Afterwards:* for the adverbial use of אַחַר *achar* cf. Exod. v. 1, Lev. xiv. 8. *Gloriously* (not "to glory"), a common use of the H. subst. to denote the manner of action; cf. Is. xxiv. 23, 'and before His ancients gloriously.' *Receive me:* the verb לָקַח *lâkach* is that used with reference to Enoch's translation Gen. i. 21, 24, and Elijah's 2 Kings ii. 5, 10.

25. *a*. A.V. rightly supplies the words "but thee." *b*. should be rendered "*And in communion with Thee I take no pleasure in the earth.*" The construction is the common one of חָפֵץ *châphêts* with בְּ *b'*="be pleased with." Having God, the Psalmist seeks not, and has not the pleasures offered by Earth. Del. quotes the lines

"The whole wide world delights me not,
For heaven and earth, Lord, care I not,
If I may but have Thee."

26. The case is probably hypothetical. Rend. "*Though my flesh and my heart waste away; the Rock of my heart, and my portion is God for ever,*" i. e. though *all* be lost, *my all* is God; cf. Job xiii. 15, "Though He destroy me yet will I put my trust in Him."

and my portion for ever.
27 For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.
28 But *it is* good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.

27. *a.* "They that are far from Thee:" H. רחקיך *r'chôkeycâ.* This adj. is a *ἅπ.* λεγόμ. Formed with the pronom. affix it = "those-alienated-from-thee."

b. "Them that go a whoring from Thee" = those who become apostates from Thee, cf. Ezek. xxiii. 5, Hos. i. 2. The common designation of Israel as the "Bride" of the Lord suggests the figure, which is expanded in the remarkable symbolism of Hos. i. and ii.

28. *a.* Lit. "But I—drawing nigh to God is for me good." The subst. קרבה *k'râbâh* occurs again only once, viz. in Is. lviii. 2 in *statu construct.*, as here, with אלהים *E'lôhîm* "God." This phrase is of course in contrast to "those alienated from Thee" of v. 27. "That I may" almost = "and the result will be that." The words ἐν ταῖς πύλαις τῆς θυγατρὸς Σιών are interpolated by LXX. at the close of this v. from Ps. ix. 14. They are reproduced in Vulg. and P.B.V. and in the ancient Gallican "ès portes de la fille Syon."

INTRODUCTION TO PSALM LXXIV.

A PRAYER IN TIME OF PERSECUTION.

TITLE. "A Mascîl, to Asaph."

THIS Psalm was written during a period of persecution. An enemy had entered Jerusalem, wrought destruction on the inhabitants, and desecrated the Temple of Jehovah, ruthlessly destroying its ornaments, and introducing therein a strange form of worship (see v. 4 note).

Jewish history presents but two occasions to which this description is suitable, the Invasion of Nebuchadnezzar in B.C. 588, and the Persecution of Antiochus Epiphanes in B.C. 167. And the majority of commentators have accordingly made one or other of these great catastrophes the occasion of this Psalm and its fellow, Psalm lxxix. Assuming that there is no *a priori* objection (see xliv. Introd.) to the theory that the Psalter contains compositions of so late a date, we find an investigation of the two Psalms leads us to prefer the Persecution of Antiochus as the occasion of both.

1. The melancholy effects of the Syrian raid are described in the books of Maccabees in terms markedly similar to those employed by the Psalmist. Apart from the passage incorporated from Ps. lxxix. in 1 Macc. vii. (see below), we may compare the complaint of the opening verses of Ps. lxxix. ("Thy holy temple have they defiled, and made Jerusalem a heap of stones") with the account in 1 Macc. iv. 38—"They saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains." Cf. further, 1 Macc. i. 31, 2 Macc. viii. 2, 3, ix. 14.

2. But besides this general similarity of language, we find references in these two Psalms to that which was a peculiar phenomenon in the Syrian outrages,—intolerance on the part of the invaders with regard to the Jewish religion, and a determination to supplant it by their own rites. Of Nebuchadnezzar, who attacked the Jews from a desire of plunder and self-aggrandizement, we only read that he destroyed the Temple and carried off its treasures. The enmity of Antiochus, on the other hand, being prompted mainly by aversion to the Jewish cultus, was vented in public orders, abolishing "burnt offerings, and sacrifice, and drink offerings;" and enforcing the profanation of "sabbaths and festivals." Finally, we are told he endeavoured to force the heathen religion upon the Jews by setting up (on the 15th of Chisleu, B.C. 167) an altar to Olympian Zeus, within the very temple of Jehovah, and by slaying all who still adhered to the national rites, cf. 1 Macc. i. 54—64. These profanations may well be the subject of allusion in our Psalmist's complaints "Thy holy temple they have defiled" (lxxix. 1), "they have set up for religious tokens their own religious tokens" (lxxiv. 4). To the incursion of Nebuchadnezzar, who apparently did not interfere with the Jewish religion till nineteen years after his invasion, and then not at Jerusalem, but at Babylon, the latter expression is quite inapplicable. This argument receives additional support from verse 8, "thus have they burnt up all the meeting-houses of God in the land," more especially as there is no reason to believe that these "meeting-houses of God," or "synagogues," had existence previous to the Babylonish captivity.

3. At the time of the Syrian persecution prophecy had ceased. Malachi, the last of the Prophets, had been dead nearly 250 years. Appropriately, then, the Psalmist complains "We see not our tokens [religious ordinances], there is no more any *prophet*," lxxiv. 9. But how could he thus write at the time of the Babylonish invasion, when Jeremiah was executing, and Ezekiel and Obadiah were preparing to execute the Divine commission? The argument that the Psalmist's

language is hyperbolical, and to be interpreted by such similar but less forcible passages as Lament. ii. 9 ("her prophets also find no vision from Jehovah") and Ezek. vii. 26, is of little weight, when we find that at the time of the Syrian persecution the absence of inspired prophets was *continually noticed.* Thus we read in 1 Macc. iv. 46, "until there should come a prophet, to shew what should be done with them;" in ix. 27, "great affliction in Israel, the like whereof was not, since the time that a prophet was not seen among them;" and in xiv. 41, "that Simon should be their governor, until there should arise a faithful prophet."

4. Ps. lxxix. 2, 3 is quoted in 1 Macc. vii. 16 sq., apparently as written in allusion to the slaughter of the sixty Assideans by the apostate Alcinous, whom Antiochus had nominated High Priest. The passage runs "He took of them threescore men, and slew them in one day, according to the word which he wrote" [ἔγραψε—the Psalmist being the subject], "the flesh of thy saints ['Ασιδαῖοι being a derivative of H. *ch'sîdîm* 'saints'], and their blood have they shed round about Jerusalem, and there was none to bury them." It is surely most probable that the historian is here citing a contemporary Poem, which had direct reference to the sufferings of the Maccabeean period.

5. Lastly, the most ancient Jewish tradition is in favour of the reference to the Persecution of Antiochus, for in v. 22, "the foolish man" is rendered by the Targum *malcâ tiphshâ*, "the foolish king," in allusion to Antiochus, whose title Epiphanes the Jews altered to Epimanes "the frantic."

On the other hand, for the earlier date there is urged the connection between our Psalmist and the Prophet Jeremiah. Ps. lxxix. 6, 7, may be found in Jer. x. 25; and besides minor similarities of style the connection between Ps. lxxiv. 9 and Lament. ii. 9, Ps. lxxiv. 4 and Lament. ii. 7, is so close, that we must needs hold that one of the two authors has consciously adopted the words of the other. That Jeremiah quotes the Psalmist, not the Psalmist Jeremiah, and that consequently these Psalms were not indited at a date later than that of the Babylonish invasion, is argued on the ground that Jeremiah is of all Scriptural writers the one most notably addicted to citations. But this inference surely cannot be maintained in the face of the arguments alleged above in favour of the Maccabeean date. *Cæteris paribus*, the habit of Jeremiah might justify such an assumption, but here the argument from the supposed citations stands alone in favour of the one theory, while we have five of more substantial character in favour of the other. Further, we may remark that if Jeremiah is wont to quote or imitate preceding prophets, he is, on the other hand, the prophet whom the Jews of the succeeding period most admired. We should expect that

they would select him for imitation; and we know that he actually did influence the style of the Prophet Zechariah, "the spirit of Jeremiah," according to the Rabbinic saying, "having taken up its dwelling in Zechariah." The author of Psalms lxxiv. and lxxix., writing under circumstances that would recall the calamities of the Babylonish invasion, may have chosen the prophet of that gloomy period, "the man that had seen afflictions," as his model. Hence we are inclined to think that the connection with the writings of Jeremiah is perfectly consistent with the Maccabeean date, which seems to be demanded by other features in these Psalms. The diction of Ps. lxxiv., and to a less degree that of Ps. lxxix., is marked by peculiarities suitable to this late period, when the purity of classical Hebrew had been impaired by the assimilation of Greek and Aramaic idioms. The student will find in our Psalm four or five passages, where ambiguity of expression denies the commentator a stable foundation for exegesis, and where accordingly the most diverse conjectures assert a pretty equal authority.

O GOD, why hast thou cast *us* off for ever? *why* doth thine anger smoke against the sheep of thy pasture?

2 Remember thy congregation, *which* thou hast purchased of old; the rod of thine inheritance, *which* thou hast redeemed; this mount Zion, wherein thou hast dwelt.

3 Lift up thy feet unto the per-

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1. "*Smoke:*" cf. Hom. *Il.* Σ 108—110 χόλος...ἠΰτε καπνός.

2. Rend. "*Remember Thy congregation, which Thou hast purchased of old, which Thou hast redeemed as the tribe of Thine inheritance:* [remember] *Mount Zion, wherein Thou hast dwelt.*" The demonstrative pronoun זֶה *zeh* "this" after "Zion" is used instead of the ordinary relative אֲשֶׁר *a'sher* "which," see xxxi. 4 note.

3. Rend. "*Raise Thy steps,* [to come] *to the places long desolate: everything in the sanctuary hath the enemy ruined.*"

a. The Psalmist prays God to come as it were with long and hurried stride, to avenge the sacred place which the enemy has long [or perhaps "completely"] wrecked. The H. מְשֹׁאוֹת *mashshuôth*, "desolate places" or "ruined places," is found again only in Ps. lxxiii. 18. Rashi and others rend. "Raise Thy steps for everlasting destructions," i.e. to effect everlasting destruction on the enemy. The reading *l'massuôth* (from *nâsâ, sustulit*) is countenanced by three Versions, viz. LXX. ἐπὶ ὑπερηφανίας αὐτῶν, Vulg. *in superbias eorum,* and Syr. "against those who lift themselves up over them, in strength."

b. Or we may rend. "All manner of evil hath the enemy wrought in the sanctuary." Similarly LXX. ὅσα ἐπονηρεύσατο κ.τ.λ. Ibn Ezra

petual desolations; *even* all *that* the enemy hath done wickedly in the sanctuary.
4 Thine enemies roar in the midst of thy congregations; they set up their ensigns *for* signs.
5 *A man* was famous according as he had lifted up axes upon the thick trees.
6 But now they break down the carved work thereof at once with axes and hammers.

carries on the *l'* from *l'mashshuôth* of first hemist., rendering "on account of all the evil, which the enemy hath wrought in the sanctuary."

4. Rend. "*Thine enemies have raised their shout in the midst of Thy Place of Assembly: they have stablished for* [religious] *tokens their own* [religious] *tokens.*"

Raised their shout, H. שָׁאֲגוּ *shâa'goo* in the same signf. as in Jer. xxv. 30. Cf. Lament. ii. 7, "they have sent forth their voices in the house of Jehovah, as in a day of assembly." *Place of Assembly:* the sing. מוֹעֲדֶךָ is the best supported reading (cf. LXX. Syr. and MSS.). This subst. מוֹעֵד *môêd* means not only a fixed season, but also an appointed meeting, and hence a fixed meeting-place or *rendezvous.* It is used apparently in Lament. ii. 6 with reference to the Temple. Viewing this v. side by side with v. 8 we interpret the sing. here of the Temple and the plur. there of the local synagogues. LXX. wrongly here gives τῆς ἑορτῆς, and there τὰς ἑορτάς.

Tokens or *symbols:* H. אוֹתֹת *ôthôth* does not here mean "banners," as in Numb. ii. 2. The ordinary meaning of *ôth* is "a sign"; when used with regard to religious matters it signifies a symbol ratifying some covenant of God with man. Thus the rainbow, the sabbath, and circumcision, are each designated by the term *ôth;* and the same appellation would be transferred to emblems of heathen religions. It would be applicable here to the statue of Zeus which Antiochus erected in the Temple (see Introd.), and generally to all the insignia of that heathen religion which he endeavoured to enforce on the Jews.

5. 6. These two difficult verses we prefer to render thus: "*He* [the adversary] *appears as one who strikes upward with axes in a woody grove. Yea, now they smite down its carved work altogether with hatchet and hammers.*" The majority of ancient commentators make an antithesis between the two verses, as our A. V. and P. B. V. The H. יוּדַע *yivvâda*, which we have rendd. "*appears*" [lit. "is known"], is then treated as if a Past, and v. 5 is made to express the esteem with which those who reared the Temple fabric were regarded in bygone times, while v. 6 depicts the present desecration of that fabric. This interpr., however, branches forth into numerous divergences of exegesis in the subordinate clauses of v. 5; cf. A. V. and P. B. V. and the

7 They have cast fire into thy sanctuary, they have defiled *by casting down* the dwelling place of thy name to the ground.

8 They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.

Rabbinic commentators. The chief objections to it lie, we believe, in the want of material for it in v. 5 (almost all these translations requiring us to supply much that is not expressed), and in the difficulty of harmonizing it with the structure of the verse. The A. V. rendg. is the most free from such faults, and is the best of this class. The LXX. introduces fresh confusion by rendering (as if the text were ולא ידעו *v'lô yâd'oo*) καὶ οὐκ ἔγνωσαν ὡς εἰς τὴν εἴσοδον ὑπεράνω. It seems best on the whole to regard ועתה *v'attâh* "*And now*" of v. 6, notwithstanding its emphatic position, as not introducing an antithesis, but merely carrying on the sense of v. 5. So Targ., which rends. "He will strike with the hammer, like a man who raises his hand in a thicket of wood to hew with the axe. Even so are they demolishing the carved work altogether with a hatchet; and with a two-edged axe are they smiting, [and] with hammers." The expression מביא למעלה *mêbî l'mâ'lâh* is peculiar. It appears to mean "one who plies [or guides] upward" *scil.* the axe. *Its carved work*, H. פתוחיה *pittoocheyhâ*. Elsewhere the designation of carved work in a sculpture (2 Chron. ii. 13), or in a seal (Exod. xxxix. 40), *pittoochîm* here signifies probably the sculptured figures and carved panels of the Temple. Cf. its use in 1 Kings vi. 29 in this connection. Targ. rightly *g'lîphyâhâ*, cf. the Gr. γλύφω. LXX. rends. as if reading *p'thâcheyhâ* (from *pethach* "a door") —τὰς θύρας αὐτῆς. Some substitute a verb form פְּתָחוּהָ "they have laid it open." The two hemistichs are then distinct:—"But now they have altogether laid it bare: with hatchet and hammers they smite it down." *Hatchet and hammers:* כשיל *cashshîl* and כילפות *cêylappôth* are both ἅπαξ λεγόμενα.

7. *b.* Lit. "*They have defiled to the earth* [scil. by bringing it to the earth] *the dwelling-place of Thy Name.*" Cf. Lament. ii. 2, Jer. xix. 13.

8. *a.* Rend. "*They have said in their heart*, '*Let us crush them altogether*,'" scil. both the people and their religion. H. נינם *nînâm*, fut. Kal of ינה *yânâh oppressit* with 3rd pl. masc. pron. aff. and *â* instead of *ê*; cf. *vân-nîrâm*, Numb. xxi. 30. Many of the ancient commentators take *nînâm* from the subst. נין *nîn* "progeny." So LXX. ἡ συγγένεια αὐτῶν, and Targ. *b'nêyhoon* "their sons." [The second hemistich is taken by LXX., and perhaps by the Targ., as the speech of this "progeny." Δεῦτε κατακαύσωμεν (or καταπαύσωμεν) τὰς ἑορτὰς Κυρίου

9 We see not our signs: *there is* no more any prophet: neither *is there* among us any that knoweth how long.

10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 Why withdrawest thou thy hand, even thy right hand? pluck *it* out of thy bosom.

ἀπὸ τῆς γῆς is the LXX. rendg., *sir'phoo* 2nd pl. Imper. being read for *sâr'phoo*, 3rd pl. Past Indic.] Rashi takes *nînâm*, as also ינון *yinnôn* in Ps. lxxii. 17, from a Root = "bore rule," rendering here *môsh'lêyhem*, "their rulers." If however *nînâm* be taken as a subst. hemist. *b.* must be taken as the words spoken, for we cannot interpret *âm'roo* "they said" as if equivalent to *dibb'roo* "they spoke." But hemist. *b.* unless with LXX. we alter the reading *sâr'phoo*, is irrelevant in the mouth of the enemy. We prefer therefore the above explanation of *nînâm*, which was given by Kimchi, and is adopted by most modern commentators.

The H. מועדי־אל *môa'dêy-Êl* is rightly rendd. by A. V. "*Synagogues of God.*" It is impossible to suppose that by this plural noun the Psalmist designates the Temple. He alludes doubtless to distinct places of worship, such as we find designated by the term τόπος προσευχῆς in the books of Maccabees (1 Macc. iii. 46, 3 Macc. vii. 20). We have no proof that these institutions existed before the destruction of the first Temple. Indeed it seems probable that they had their rise in the exigencies of the period that intervened between the fall of the first and the inauguration of the second Temple. The mention of these *môa'dêy-Êl* is therefore an evidence in favour of the late date of the Psalm (see Introd.).

9. *a.* "Signs" or "*Symbols*," H. אותת *ôthôth*, meaning here as in v. 4, distinctive religious ordinances. The allusion may be to the tyrant's prohibition of circumcision and sabbath observance (1 Macc. i. 45, 46, 60, 61), or, as the context would seem to indicate, to the cessation of gifts of inspiration. On the bearing of this verse on the question of the date see Introd.

b. Lit. "And there is not one with us who knoweth until when—" i. e. "there is not one, enabled by divine inspiration to say how long these afflictions shall last." For the aposiopesis cf. Ps. vi. 3 [4].

10. Rend. "*How long, O God, shall the oppressor blaspheme? shall the enemy revile Thy name for ever?*" i.e. how long shall these apparently endless profanations continue?

11. Rend. "*Why withdrawest Thou Thy hand, even Thy right hand?* [O bring it] *out of the midst of Thy bosom*, [and] *destroy* [the enemy]!"

12 For God *is* my King of old, working salvation in the midst of the earth.
13 Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters.
14 Thou brakest the heads of leviathan in pieces, *and* gavest him *to be* meat to the people inhabiting the wilderness.

Such appears to be the best rendering of this tersely expressed, and curiously constructed verse. "Out of the midst of Thy bosom destroy" is a pregnant expression equivalent to "drawing forth out of Thy bosom the hand that rests inactive there, do Thou destroy." For the conjunction of the terms "hand" and "right hand" Delitzsch compares xliv. 3 "but thy right hand and thy arm;" Ecclus. xxxvi. 6 "glorify thy hand and thy right arm." We take the concluding word כלה *callêh* as a Piel Imper. = "bring to an end," *scil.* by destruction. So Targ. "destroy the affliction." Some however prefer to render *callêh* as the Piel Infin. used adverbially—"bring it *completely* out of the midst of Thy bosom." LXX. rends. εἰς τέλος.

12—17. The Psalmist enumerates the former mighty acts of God in Egypt, and the greatest of His works of creation, in proof that He is indeed able to rescue His people from their enemies. Each of these verses begins with the emphatic 2nd personal pronoun = "Thou it was that..." "To Thee belongs the day etc."

13. *b.* "Dragons" H. תנינים *tannînîm*. The *tannîn* is clearly a large water-animal, and is translated in the A.V. of Gen. i. 21 "whale." More generally it is rendd. "dragon," from LXX. δράκων, as here. In this passage, as in Is. xxvii. 1, li. 9, Ezek. xxix. 3, the *tannîn* is used as a symbolical designation of Egypt. The Targum paraphrases accordingly "Thou didst drown Egypt in the sea;" cf. Ezek. xxix. 3, "I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers." The nickname probably had its origin in the veneration of the Egyptians for their great river the Nile, and we may conjecture that the *tannîn* is the "crocodile."

14. *a.* "Leviathan," doubtless the crocodile of the Nile. The "heads of Leviathan" signifies probably the Egyptian forces. Cf. Targ. "Thou didst crush the heads of the mighty men of Pharaoh." For the more extended meaning of "Leviathan" see Ps. civ. 26. It is apparently applied, as here, to Egypt in Is. xxvii. 1.

b. Rend. "*Thou gavest him to be meat to the beasts of the desert*," lit. "*to the people, even to those of the desert*:" the term עם *am* "people" is here applied to the irrational creation, meaning simply a '*genus*," as in Prov. xxx. 25, 26 "The ants are a *people* without strength," "The conies are a *people* not powerful." The meaning of the hemist. is that

15 Thou didst cleave the fountain and the flood: thou driedst up mighty rivers.

16 The day *is* thine, the night also *is* thine: thou hast prepared the light and the sun.

the corpses of the Egyptians became a prey to the wild animals, that had their habitation in the desert region surrounding the Red Sea. *Beasts of the desert:* H. צִיִּים *tsiyyîm* used as a designation of wild beasts in Is. xiii. 21, xxxiv. 14, Jer. l. 39. On the other hand, in Ps. lxxii. 9, Is. xxiii. 13, the nomad tribes of the wilderness are called *tsiyyîm*. And in this latter sense it is taken in this passage by some of the oldest commentators. Thus Ibn Ezra and LXX. (λαοῖς τοῖς Αἰθίοψι). But it seems difficult to suppose that the drowned corpses of the Egyptians were literally devoured by cannibal tribes (and indeed no such tribes are known to have existed in this region), while *maa'câl* "food" can hardly be expanded to mean "a prey." Still less can we understand the two words לְעַם לְצִיִּים *l'am l'tsiyyîm* to be a concise designation of the "people going out into the wilderness," i.e. the Israelites, as Kimchi suggests. It seems probable therefore that all that is meant is that the stranded corpses of the mighty men of Pharaoh were left to be devoured by wild beasts. Such a fate, and indeed any deprivation of the ordinary funeral rites, would be regarded by the Hebrews as peculiarly shameful (cf. Is. xiv. 20, 2 Kings ix. 10, Jer. xxii. 19). The construction *l'am l'tsiyyîm* is in any case difficult. *Am* is probably not the constructive but the absolute form; and *tsiyyîm* is in apposition with it, so that the construction is somewhat akin to that of *l'abd'câ l'Yaa'kôb* (Gen. xxxii. 18) quoted by Rosenm.

15. Lit. "*Thou didst cleave both spring and brook: Thou didst dry up never-failing rivers.*"

a. This is generally regarded as a kind of ellipsis, so that what the Psalmist means is "Thou didst cleave [the rocks so as to produce] both spring and brook." In this case there is a fine antithesis between hemistichs *a.* and *b.*, the former referring to the miraculous effusion of water from the rock of Horeb (Exod. xvii. 6) and Kadesh (Numb. xx. 8), the latter to the miraculous staying of the waters of the Jordan (Josh. iii. 13—17). The phrase "*cleave* [H. בקע] *the rock*," is used with reference to the waters produced by the stroke of the rod of Moses at Horeb, or Kadesh, in Ps. lxxviii. 15 and Is. xlviii. 21. But this scarcely justifies such a strong ellipsis as is involved in the phrase בקעת מעין ונחל "didst cleave both spring and brook," when explained as above. It appears at least equally probable that hemist. *a.* is to be understood, not as an antithesis, but as a parallel to hemist.

17 Thou hast set all the borders of the earth: thou hast made summer and winter.
18 Remember this, *that* the enemy

b, and is to be taken literally—"Thou didst cleave [or 'divide'] both spring and stream." בקע *bâka* is the very verb employed to express the division of the waters of the Red Sea in Exod. xiv. 16 and 21. Hemist. *a* may refer to the staying of the waters of Jordan, in which case the expression "spring and brook" may be explained in accordance with Kimchi's exposition of the plural *n'hârôth* "rivers" in hemist. *b*, viz. as denoting the several streams of that river. Or the verse may allude to the drying up of other smaller streams as well as that of the Jordan. Jewish tradition finds in Numb. xxi. 14 an allusion to a miraculous assistance which enabled the Jews to cross the Arnon and other streams (*n'chalîm*, cf. *nachal* here), and the Targum here certainly understands the plural *n'hârôth* "rivers" to include these as well as Jordan: it renders "Thou didst dry up the ford of the streams of Arnon, and the ford of Jabbok and Jordan, which are mighty [rivers]."

16. "The light:" מאור *mâôr*, lit. "*The luminary.*" Here, as frequently, the sing. is used to express plural objects collectively. The words *mâôr vâ-shemesh* signify "*the collection of luminaries, and the sun*," i.e. all the luminaries, and notably the sun their chief. In illustration of this abrupt introduction of *vâ-shemesh*, Rosenm. cites Ps. xviii. "From the hand of all his enemies, *and* from the hand of Saul," and Mark xvi. 7 "Tell his disciples *and* Peter." Targ. and Ibn Ezra and other Rabbis take *mâôr* to mean the moon; and so among modern commentators Delitzsch, but the term nowhere else occurs in this signification. The LXX. has σὺ κατηρτίσω ἥλιον καὶ σελήνην, Vulg. *tu fecisti auroram et solem.*

18 to end. The prayer is resumed, after this survey of the mighty acts of Jehovah in time past, with more of confidence and hopefulness.

18. Rend. "*Remember Thou this, that the enemy has blasphemed Jehovah: that the foolish people have reviled Thy name.*"

a. *Jehovah* is obviously not a vocative, but the object of the verb חרף *chêrêph* "blasphemed." So Targ. LXX. Vulg. The change from the 2nd to the 3rd person, though harsh to our ears, is quite in accordance with the usage of Hebrew poetry.

b. "The foolish people:" cf. ver. 22 *b*. This, as Perowne points out, was a term commonly applied by the Hebrews to the idolatrous nationalities. Cf. Deut. xxxii. 21 "I will provoke them to anger with a foolish nation," and Ecclus. l. 26 "that foolish people that dwell in Sichem," i.e. the Samaritans. But the use of *tiphshâ*, "foolish," by the Targ. as

hath reproached, O LORD, and *that* the foolish people have blasphemed thy name.

19 O deliver not the soul of thy turtledove unto the multitude *of the wicked:* forget not the congregation of thy poor for ever.

20 Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

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the equivalent to the Hebr. "uncircumcised" in Lev. xxvi. 41 ("if then their uncircumcised hearts be humbled"), can hardly be cited in illustration of this phrase.

19. This is apparently best rendd. "*Give Thou not up Thy turtle-dove to that ravenous company: the company of Thine afflicted ones forget Thou not for ever.*" *Company of:* this is the only rendg. that meets the requirements of the H. חַיַּת *chayyath*, which must bear the same meaning in both hemistichs, and must, as a constructive, be taken with the subst. immediately following. These exigencies have been overlooked more or less by the majority of Commentators. *Chayyâh* may bear the meanings (1) "life," (2) "a living creature," (3) "a collection of living creatures," "company" as in 2 Sam. xxii. 13. *Nephesh* (which we rend. here "appetite," as in Prov. xxiii. 2, Is. lvi. 11, so that *chayyath nephesh* = "a hungry" or "ravenous company,") means primarily "soul." The ambiguity of these two terms has licensed innumerable variations of exegesis in what is, we believe, by no means an intricate verse. Many Commentators, in accordance with the accents and the Targum rendg., treat *chayyath* as a constr. form used as an absol., or as an older form of the absol., cf. the terms *mach'lath* and *n'gînath* (Proleg. chap. VI.), and the Assyrian forms *il-u* "god," *ilat-u* "goddess." *Nephesh* "soul" is then taken with *tôr'câ* "thy turtle-dove," as in A.V. and P.B.V. The best Rabbinical writers, however, defend the isolated *chayyath* by the supposition that a subst. to which it is in construction is to be supplied. Thus Kimchi, "Give not up to the company of (*subint.* "thine enemies") the soul of thy turtle-dove," Ibn Ezra, "Give not up to the beast of (*subint.* "the field") the soul etc." LXX. rends. *μὴ παραδῷς τοῖς θηρίοις ψυχὴν ἐξομολογουμένην σοι· τῶν ψυχῶν τῶν πενήτων σου μὴ ἐπιλάθῃ εἰς τέλος.* Similarly Vulg. Here *tôr'câ*, "thy turtle-dove," is misread *tôd'câ*, "will confess thee."

20. Rend. "*Have regard to the Covenant: for all the dark places of the earth are filled with the dwellings of violence,*" i.e. the violence of our enemies has pursued us, even to the dark corners and lurking-places of the land. This, as Del. shews, was literally the case during the Syrian Persecution. The faithful were, on more than one occasion, dragged out of caves, and hiding-places, by the officers of Anti-

21 O let not the oppressed return ashamed: let the poor and needy praise thy name.
22 Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.
23 Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually.

ochus, and relentlessly slain. Cf. 1 Macc. ii. 31, 32 "When it was told the king's servants...that certain men who had broken the king's commandment were gone down into the secret places of the wilderness, they pursued after them,...and made war against them," and 2 Macc. vi. 11 "Others that had run together into a cave near by to keep the Sabbath day secretly, being discovered to Philip, were all burnt together."

22 *b*. "Foolish:" H. נבל *nâbâl*, as in ver. 18, where see note. Targ. rends. "Remember how Thy people is reviled all the day by the foolish king." Doubtless this is an allusion to the name *Epimanes*, "frantic," bestowed on King Antiochus by the Jews of the succeeding period, cf. Athen. X. 438, Polyb. XXVI. 10.

23 *b*. Rend. "[Nor forget] *the clamour of those who rise against Thee, which goes up continually.*"

INTRODUCTION TO PSALM LXXV.

A RULER'S PIETY CONFIRMED BY DIVINE MERCIES.

TITLE. "To the Precentor, al taschêth; a Psalm to Asaph, a Song."

THIS Psalm is apparently written by a ruler who has lately experienced the mercies of Jehovah. By way of acknowledgement he declares his intention of quelling arrogant ungodliness among his subjects, and inculcating general submission to the Most High. Many Commentators suppose that by an abrupt transition of person in v. 2 God is introduced as uttering this and the three following verses, the Psalmist again speaking *in propria persona* from v. 6 to the end. This theory is apparently based on the idea that v. 3 would be egotistical or inappropriate in the mouth of a mere mortal. Presuming however that "the earth" referred to means here, as constantly in the O.T., nothing more than the land of Palestine, we see no reason why a pious ruler who had at the time of invasion deterred his people from faithlessness and despair, might not say that he had warded off a threatening disso-

lution of the state and "poised up its pillars." And apart from the difficulty of the abrupt transition required in v. 2 by the exegesis alluded to above, we have thus at the end of the Psalm a strange recurrence in the mouth of the Psalmist of the determinations which have been in the five preceding verses the determinations of God. It is allowed by all that the words, "All the horns of the wicked will I smite down, and the horns of the righteous shall be exalted," are spoken by the writer in his own character. Surely the similar language, "I, even I, will judge uprightly—I have said to the boastful, Boast not, and to the evil-doers, Lift not up your horn," must proceed from the same lips. If we are asked what was the precise occasion of this authoritative reformation, we may reply that the reign of Hezekiah, to which Ewald, Tholuck, and Delitzsch refer this Psalm, is the very reign of which it might most truly be said that the king had to support by his own strength the burden of the government, in the face of impending peril.

Hezekiah is chiefly known to us as the reformer of abuses in Israel, the king who purged and reopened the Temple, abolished the high places, and endeavoured to end by a harmonious fusion at the great Passover the rivalry of the dissevered kingdoms of Israel and Judah. We may picture the position of this monarch at the time of the impending invasion of Sennacherib, bearing in mind how disorganization within continually paralysed his pious efforts, and how the party of Shebna endeavoured to effect an alliance with Egypt in defiance of the Divine prohibition. We may surely conceive of Hezekiah as looking back to this critical period, and expressing his recollections of its onerous requirements in the words "The land was dissolved and its inhabitants, it was I who poised up its pillars."

Thus the allusion to a work of reformation, already begun and yet to be continued, harmonizes with the burst of thanksgiving with which the Psalm opens. With this interpretation the "wicked," of whom mention is thrice made, are not Gentile adversaries only, as is ordinarily supposed. Included in this designation are the enemies from within, those subjects of the king who disregarded Jehovah, and who during the recent northern invasion (see v. 6), looked to material sources for deliverance instead of relying upon the promises of God.

There is no objection to the supposition that this Psalm was composed by King Hezekiah himself, not merely published in his name. This king was a Poet, and the "Mictâb" bearing his name is preserved to us in Is. xxxviii. The resemblance of the Psalm to the Song of Hannah is noticeable: the student should compare especially vv. 1, 3, 7, 10 of 1 Sam. ii.

UNTO thee, O God, do we give thanks, *unto thee* do we give thanks: for *that* thy name is near thy wondrous works declare.
2 When I shall receive the congregation I will judge uprightly.
3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.
4 I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn:
5 Lift not up your horn on high: speak *not with* a stiff neck.

1. Rend. "*We give thanks to Thee, O God, we give thanks: and verily Thy name is nigh, [men] have recounted Thy wonderful works:*" i.e. we thank Thee, and thanks are indeed due; for Thou art verily accessible to our prayers, and Thy wonders on our behalf are spoken of throughout the world. "Thy name is nigh," cf. Is. xxx. 27, where this punishment of the Assyrians is alluded to in similar terms—"Behold the name of the Lord cometh from far, burning with his anger." LXX. rends. *καὶ ἐπικαλεσόμεθα τὸ ὄνομά σου.* Similarly Vulg. as if וְקָרוֹב was misread וְקָרוֹא.

2. Rend. "*When the appointed time is come I will judge in equity.*" Lit. "When I receive the appointed time, etc." I.e. when the nation is wholly quit of the invaders, and restored tranquillity gives an opportunity for political measures, I will pass decrees that shall deter the impious. "Appointed time:" H. מוֹעֵד *môêd*, which also bears the meaning "assembly" or "congregation," see lxxiv. 4 note. We prefer here the equally common meaning "appointed time," as giving a better sense. So LXX. *ὅταν λάβω καιρόν.* Del. and Hengst. somewhat differently "for I will seize [or fix] the right moment." Notice that *I* is emphatic = "I, and none other."

3. Rend. "[*When*] *the land and all its inhabitants were disorganized* [lit. *dissolved*], *it was I who poised up its pillars. Selah.*" At the threatening moment, when men's hearts failed them, and all social institutions were in danger of being upset, it was Hezekiah's task to maintain order, by lowering the self-confidence of the godless, and persuading all to put their whole trust in Jehovah. His execution of this duty is enlarged upon in vv. 4—7.

4. *a.* Rend. "*I said to the boastful 'Boast not,' and to the wicked 'Set not up your horn on high.'*" *Boastful...Boast not:* on the terms used see lxxiii. 3 note. The lifting-up of the horn expresses metaphorically self-importance in this verse: more generally it denotes the acquisition of substantial dignity, as in v. 10. The horn of the wild-beast regarded as an emblem of strength, or its representative, the high conical head-covering worn by the wealthy, suggested the figure.

5. *b.* The A.V. rightly supplies "not" from *a*, cf. xxxv. 19, xxxviii. 1. Rend. "*Speak not arrogancy with a stiff neck.*" lit. "Speak not arro-

6 For promotion *cometh* neither from the east, nor from the west, nor from the south.

7 But God *is* the judge: he putteth down one, and setteth up another.
8 For in the hand of the LORD

gancy with a neck." *B'tsavvâr âthâk* is not to be rendered as if *b'tsavvar âthâk*, "with a neck of arrogance." "Parallel passages like xxxi. 19, xciv. 4 (*vide* Hebr.), and more especially the primary passage 1 Sam. ii. 3, 'talk no more exceeding proudly, let not arrogancy come out of your mouth'—shew that *âthâk* is an object-notion, and that *b'tsavvâr* by itself, according to Job xv. 26, has the sense of τραχηλιῶντες or ὑπεραυχοῦντες." Del. The LXX. has μὴ λαλεῖτε κατὰ τοῦ θεοῦ ἀδικίαν, probably confounding צוּאר *tsavvâr* with צוּר *tsoor* "Rock," this term when applied to God being in most cases freely rendered by the LXX. θεὸς or κύριος.

6. Rend. "*For not from the East, nor from the West: nor yet from the mountainous desert* [cometh assistance]." Israel must not trust for aid against the great "northern army" (Joel ii. 20), in the material resources of the East or West, nor yet in the much coveted alliance of Egypt in the South beyond the Idumæan wilderness, the site of the Sinai range. The words "cometh assistance" are to be supplied. Cf. for a similar instance of aposiopesis Ps. cxxxvii. 5, "Let my right hand forget" [scil. "her deftness"].

Mountainous desert, H. מדבר הרים *midbar hârîm*. The Midrash says that *hârîm* in O.T. "everywhere but here" means "mountains," and Rashi and Kimchi anticipate the A.V. in giving it the signf. "exaltation," "promotion." This would require the reading *midbâr*, and relying on the testimony of certain MSS. and a statement of Kimchi's, "It is written *mimmidbâr* with a Kamets and therefore cannot be in the constructive," some read this absolute form for the constructive *midbar*. This reading is countenanced by the Midrash, which however gives professedly a non-literal interpr.: the evidence of the Targ. is doubtful, as it rends. "nor from the South, the place of mountains." Ewald adopts it, but strangely renders "nor from the wilderness, [nor] the mountains." On the other hand *midbar*, the reading of most MSS., is supported by LXX., Syr., Vulg., and Ibn Ezra. We much prefer to interpret *hârîm* "mountains" as usual, and assume with LXX. an aposiopesis of the subject. Certainly we cannot suppose that *hârîm*, which means "lifting-up," "exaltation," as well as "mountains," here contains both senses, so that the meaning is "nor yet from the mountainous wilderness is exaltation." There are no parallel cases of such pregnant construction in Biblical Hebrew, though it is common enough in Rabbinic.

there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out, *and* drink *them.*

9 But I will declare for ever; I will sing praises to the God of Jacob.

10 All the horns of the wicked also will I cut off; *but* the horns of the righteous shall be exalted.

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7. *a.* Rend. "*For it is* GOD *who is the Judge*," i.e. He it is who shall determine the issues of the war; according to His omnipotent Will He exalts by the honours of victory, or brings low by a disgraceful defeat.

8. Rend. "*For there is a cup in the hand of Jehovah, and with wine it foameth, it is full of mixed drink, and He hath poured from the same: its very dregs must all the wicked of the earth suck out, drink up.*" Cf. Jer. xxv. 15—33, "Take the wine cup of this fury at my hand, and cause all the nations to whom I send thee to drink it." According to the interpretation we adopt [see Introd.], the allusion here is primarily to the destruction of Sennacherib's host, while there is a secondary allusion to the faithless within Israel itself, against whom especially is aimed the emphatic warning "the dregs thereof must *all* the wicked of the earth, etc." As it has fared with the proud Gentile who "reproached the living God," so shall it be with all within Israel who put not their trust in Him. In contrast to these latter, the Psalmist expresses in conclusion (vv. 9, 10) his determination to put his continual trust in Jehovah, and so to govern the commonwealth that righteousness shall be rewarded and ungodliness exterminated. *It foameth*, H. חמר *châmar* as in xlvi. 3 [4]. *Its very*, H. אך *ac*, qualifying the subst. somewhat as in xxxix. 11 [12]. The metaphor of the "cup," as denoting the portion God bestows on man, is common in Scripture. Cf. also Homer's Δοιοὶ γάρ τε πίθοι κατακείαται ἐν Διὸς οὔδει, Il. Ω 527.

9. *a.* "I will declare," scil. the praises of God.

10. On the metaphor see 4 note.

INTRODUCTION TO PSALM LXXVI.

A THANKSGIVING FOR A RECENT VICTORY.

TITLE. "To the Precentor on stringed instruments; A Psalm to Asaph, a Song."

LXX. *Εἰς τὸ τέλος ἐν ὕμνοις· ψαλμὸς τῷ Ἀσάφ, ᾠδὴ πρὸς τὸν Ἀσσύριον.*

THIS Psalm describes a great victory wrought for the Hebrew nation by Divine interposition. As in Pss. xlvi.—xlviii. the triumph is ascribed throughout to the mighty power of God, nothing being said of human endeavour to repel the foe. In the opening of the Psalm God is said to have come like some mighty beast of prey from his covert in the Holy City, overwhelming the enemy and paralysing their energies, so that they yielded unresistingly to spoliation and death. The Poet's conception rises as he pursues his theme. In the latter half of the Psalm he changes the figure, and regards God in the full attributes of His divinity, working this deliverance by one awful utterance from Heaven, which Earth obeys with trembling. In recognition of this Divine intervention the nations are charged to present their thank-offerings to Him who is Terrible, who brings to nought the purposes of earthly potentates.

The language of this Psalm befits no occasion so well as the miraculous overthrow of Sennacherib, when 185,000 men of the Assyrian army were miraculously destroyed in one night, without the operation of the military agencies of the invaded nation. To this event the Septuagint (*vide* Title) has apparently referred it, and the same view is taken by Rashi among Rabbinic writers, and by a large majority of modern commentators. The Psalm is therefore best treated as strictly contemporary with the one preceding it; possibly it may be assigned, with that Psalm, to Hezekiah himself.

IN Judah *is* God known: his name *is* great in Israel.

2 In Salem also is his tabernacle, and his dwelling place in Zion.

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1. The mention of Israel in the second hemistich is in remarkable accordance with the theory that the Psalm treats of the overthrow of Sennacherib. For Israel and Judah, dissevered since the time of Solomon, were, after the invasion of Esarhaddon and the fall of Samaria, again united, under Hezekiah, some twenty years before the notable second invasion of Sennacherib. We find Hezekiah including all the northern tribes in his summons to attendance at the great Passover. Proclamation was made "throughout all Israel from

3 There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.	4 Thou *art* more glorious *and* excellent than the mountains of prey.

Beersheba even to Dan that they should come and keep the Passover," 2 Chron. xxx. 5. And though some of the northern tribes appear to have manifested a bad spirit (*ibid.* v. 18), in discarding the rites of purification, this did not mar the harmony of the federation, and "there was great joy in Jerusalem; for since the time of Solomon the son of David king of Israel, there was not the like in Jerusalem."

2. "Salem" probably = Jerusalem. Rosenm. compares the similar abbreviations Sheba for Beersheba, Shittim for Abel-Shittim. The word occurs in Gen. xiv. 18, where the Salem of Melchizedek is understood by the Rabbis to be Jerusalem, and in Gen. xxxiii. 18, where a city of Shechem in the land of Canaan is thus named. This latter Salem is perhaps the site of the Σαλείμ near which St John in after times baptized (John iii. 23). Some think that as Israel and Judah are coupled in v. 1, so here Zion in Judah is coupled with Salem in Israel, presumed to be a place of peculiar sanctity. But this presumption is unwarranted, and the designative שמה *shâmmâh* "there" in v. 3 seems to shew that the names "Zion" and "Salem" indicate one locality only. So Targ. and the most noted Rabbis. LXX. and Vulg. erroneously *ἐν εἰρήνῃ*, *in pace*, confounding *b'shâlêm* with *b'shâlôm*. "His tabernacle:" H. סכו *succô* rend. "*His covert.*" Similarly מעונו *m'ônô* (A.V. "His dwelling-place") according to a common use = "*His lair.*" God is depicted as a lion, leaving his covert in Salem and his lair in Zion to spoil the enemy. Cf. Jer. xxv. 38, "He hath forsaken his covert [*succô*] as the lion, etc."

3. "There," lit. "thither," i.e. thitherwards, in that direction, the Psalmist perhaps writing at a distance from Jerusalem and the scene of destruction. "Arrows of the bow," lit. "*Flaming bolts of the bow*," H. *rish'phêy kesheth*, cf. note on *resheph* lxxviii. 48. "And the battle," i.e. and all the belongings of the battle, whether soldiery or their equipments; cf. the Talmudic use of the term πόλεμος in sense of חיל "host," e.g. in T.B. B'racôth 30 *b*.

4. Rend. "*Bright art Thou*, [and] *glorious, from the mountains of spoil.*" God is now regarded as returning to Zion with spoil taken from the mountain camp of the enemy. The *mountains* are perhaps those surrounding the Pass of Beth-horon N.W. of Jerusalem, identified by the Rabbis in old, and Stanley in modern times, as the scene of Sennacherib's overthrow. The rendg. "*more than* the mountains, etc." is grammatically unobjectionable, but introduces a comparison

5 The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.

hardly intelligible if the verse be still taken as addressed to God. For God can hardly be compared with "mountains" understood literally, nor does analogous use warrant us in regarding it as a hyperbolical designation of the great leaders of the enemy, or of "powerful plundering nations," Hengst. The verse, thus rendered, might however be addressed to Mount Zion, declared to be more glorious than the mountains of the Assyrian encampment, just as in Ps. lxviii. 15 sq. the grandeur of "many-peaked" Bashan is said to be small in comparison with that of Zion, the mount where God hath "chosen to dwell" (cf. too Ps. xlii. 8). In this case the mention of Zion in v. 2, ushers in the comparison between mount Zion and the "mountains of spoil," this term then meaning mountains where the invader had accumulated spoil. Sennacherib's vaunt, "I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof" (2 Kings xix. 23), might be regarded as a hyperbolical allusion to this mountain encampment.

On the whole, however, we think the simpler interpretation given above is more in harmony with the context, and especially with the suppressed metaphor of v. 2.

The phrase הררי טרף *har'rêy târeph* "mountains of spoil" has been a puzzle to the versions. LXX. gives ἀπὸ ὀρέων αἰωνίων, Vulg. "montibus æternis," Theod. ἀπὸ ὀρέων καρπίμων (cf. *tereph* "a fruitful bough" Ezek. xvii. 9). The strange form נאור *nâôr* "bright" is read נורא *nôrâ* "terrible" by Theod., and Hupfeld adopts this emendation.

5. Lit. "*The stout of heart have suffered themselves to be spoiled: they slumbered in sleep, and none of the men of might found their hands.*"

a. Suffered...spoiled: notice the Aramaic form of the verb אשתוללו *eshtôl'loo*. The expression *slumbered in sleep* (cf. ver. 6) is particularly appropriate to the catastrophe which befell the army of Sennacherib. Cf. 2 Kings xix. 35 "And when [men] rose early in the morning, behold they were all dead corpses."

b. Found their hands. The H. יד *yâd* "hand" is frequently used in the O.T. to denote physical strength, of which the hand is regarded as the emblem. Hence the use of the phrases *kâts'râh yâdô* "his hand was short," and *râph'oo yâdâyv* "his hands were feeble" (cf. 2 Sam. iv. 1), to express powerlessness. See also Ps. lxxvii. 2, note. Thus the meaning of this hemistich is that none of Sennacherib's warriors found available strength at the time of Jehovah's awful

6 At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.
7 Thou, *even* thou, *art* to be feared: and who may stand in thy sight when once thou art angry?
8 Thou didst cause judgment to be heard from heaven; the earth feared, and was still,
9 When God arose to judgment, to save all the meek of the earth. Selah.
10 Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

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visitation. LXX. takes חיל *chayîl* "might" to signify "riches," and rends. οὐχ εὗρον πάντες οἱ ἄνδρες τοῦ πλούτου ταῖς χερσὶν αὐτῶν. Similarly Vulg. "nihil invenerunt omnes viri divitiarum in manibus suis."

6. *b*. The verb here means "Have become senseless" or "Have sunk into a state of torpor." This verb רדם *râdam* is the root of the subst. *tardêmâh* used in Gen. ii. 21 of Adam's "deep sleep." LXX. ἐνύσταξαν, Vulg. "dormitaverunt."

8. Lit. "*From Heaven Thou madest heard* [Thy] *Judgement: Earth feared and became still.*" "Heaven" and "Earth" are set in emphatic antithesis; the incursion of Sennacherib is regarded as a presumptuous arraying of the world's powers against those of Jehovah, who with one word overwhelms the rash endeavour, and stills in the silence of death the vaunt of the godless oppressor.

10. Rend. "*The fury of man shall have to confess Thee:* [for] *shall a mere remnant gird itself with fury?*" i.e. the only result of Sennacherib's enmity to God's chosen people will be that the power of the God who overthrows him shall be more widely acknowledged; for vain will it be for the small remnant of the Assyrians to continue the invasion in which their mighty host has been so terribly foiled.

In hemist. *b* we have given a rendg. of our own which, we believe, harmonizes better with the context, and with Hebrew usage, than any of the numerous other translations which the words have received. Of these the P.B.V. and A.V. rendgs. and that of Rashi, "the rest of Thine anger Thou shalt then [i.e. after the enemy is compelled to confess Thee] refrain," lie under the objection that חגר *châgar*, though found in the Mishna in the sense "restrain," or "refrain," is not thus used in Biblical Hebrew. The more common modern interpr. "With the remainder of wrath Thou arrayest Thyself," scil. "puttest it on as an ornament, turning it to Thy glory," is hardly less objectionable. The verb *châgar* means simply "to gird on," and when used absolutely refers to *military* equipment, whereas here, as there is no substantive to express the idea of ornamental array, it would have to bear the meaning "gird on as an *ornament*." The translation adopted above is, we believe, favoured by the emphatic position of שארית *sh'êrîth*

11 Vow, and pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared.

12 He shall cut off the spirit of princes: *he is* terrible to the kings of the earth.

"remnant" which has thus, as often, a disparaging or quasi-contemptuous force, and by the common metaphorical use of *châgar* and its equivalents with abstract nouns, in such phrases as *châgar gîl* "gird oneself with joy" (Ps. lxv. 12), *châbash chayil* "clothe oneself with strength."

The LXX. apparently confounded תחגר *tachgôr* with תחגך *t'chugg'châ* from *châgag* "kept a feast." It renders ἑορτάσει σοι. Similarly Vulg. "festum agent tibi."

11. Rend. "*Vow ye, and pay ye unto Jehovah your God: let all those round about Him bring a present unto Him, the Terrible One.*" The punctuation of this verse is as in A.V. (not as in P.B.V.), as is shewn by the distinctive accent *Oleh-v'yôrêd* on the word *e'lôhêycem*, "your God." The verse is probably addressed to the lately rescued Israelites, not to the Gentiles. The expression "those round about Him" recalls the opening of this Psalm, "In Salem is His tabernacle, and His dwelling in Zion." All those to whom the place where He is present is a hallowed centre, scil. the whole Jewish nationality, are directed to present a thank-offering therein.

12. *a.* "Refrain." H. יבצר *yibtsôr* from Rt. *bâtsar* "cut off," frequently used of the beleaguering of a city or fortress, and occasionally of the pruning of a tree. Ibn Ezra rightly understands the term to be used here metaphorically in the latter sense. Similarly Targ.

INTRODUCTION TO PSALM LXXVII.

COMFORT IN AFFLICTION DERIVED FROM A CONTEMPLATION OF GOD'S WONDERS IN TIME PAST.

TITLE. "To the Precentor, on Jeduthun; to Asaph, a Psalm."

THE affliction is obviously personal, not national. The writer is unknown, and the only clue to the date of his composition lies in its connection with the "prayer" of Habakkuk (Hab. iii.). The prophet in detailing the wondrous acts of Jehovah describes those that accompanied the Exodus in terms so similar to those of our Psalmist (cf. vv.

13—20), that it is impossible to doubt that one of the two authors was acquainted with the work of the other. Whether the two were contemporaries, or if not which writing is to be regarded as the original, is still a moot question, and one on which it seems impossible for us to arrive at a decisive opinion. Delitzsch indeed in his commentary on Habakkuk, after a careful sifting of the points of similarity, contends for the priority of the Psalm, and his conclusions are accepted by Hengstenberg. The three chief arguments in favour of this view appear to be these. (1) The third chapter of Habakkuk is formed on the general model of Psalm poetry. (2) Habakkuk's is by far the more joyous of the two compositions. It is unlikely that any one should quote the Prophet's poem only to lower its tone to a more sober pitch; but Habakkuk may well have raised the tone of a well-known Psalm to suit the joyful prospect which induces his recital of past mercies. (3) Habakkuk is "*describing a future deliverance* in figures borrowed from a past one. It is very unlikely that the Psalmist who is occupied with the deliverance that is past would have described that deliverance in language borrowed from the prophetic description of a deliverance yet to come." (Hengst.)

To this last argument we demur, as we believe that the Psalmist is by no means so entirely occupied with a past, and Habakkuk with a future deliverance as is here maintained. Both apparently detail past mercies simply as giving ground of assurance for the future; the inference "Yet I will rejoice in the Lord, etc." being very briefly deduced in Habakkuk (iii. 17—19), and being, though unexpressed, no less present in the mind of the Psalmist.

On the other hand, Hupfeld urges that the expressions in Hab. iii. 10, 11 have been expanded in Ps. lxxvii. 16, 17, and that some of these are more strictly appropriate in the composition of the Prophet than in that of the Psalmist. This however is, we believe, by no means so obviously the case as to afford safe ground for Hupfeld's inference that Habakkuk's is the original composition. The other arguments urged in favour of this view by Hupfeld and Hitzig are even more insecure. On the whole, we are inclined to think that the balance of probability is slightly in favour of the priority of the Psalm, but that our materials are too scanty to allow us to draw any definite conclusion on the subject.

The scheme of the Psalm as measured by hemistichs is apparently 7, 12, 12, 12, 2 (Del.). The first three divisions are denoted by Selahs (vv. 3, 9, 15). After another twelve lines a fourth division is probably to be made, the two last lines (v. 20) forming a distinct but abrupt conclusion.

I CRIED unto God with my voice, *even* unto God with my voice; and he gave ear unto me.
2 In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted.
3 I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah.
4 Thou holdest mine eyes waking: I am so troubled that I cannot speak.

1. Rend. "*My voice is* [raised] *to God, and I cry aloud: my voice is* [raised] *to God, and do Thou give ear unto me.*"

2. *b.* Rend. "*In the night my strength ebbed away incessantly; my soul refused to be comforted.*"

Lit. "My hand was poured out in the night, and would not cease, etc."

H. יד *yâd* "hand" is here, we believe, used to express the physical strength of which the hand is the emblem. So Ibn Ezra. Cf. for this use, xlix. 15, lxxvi. 5, lxxviii. 42, lxxxix. 48; Job v. 20, etc. Rashi, Kimchi, A.V. on the other hand understand *yâd* to mean here any blow inflicted by a hand, i.e. my "wound" or "sore." Symm., followed by most moderns, ἡ χείρ μου ἐκτεταμένη, "my hand was stretched out," scil. in prayer. Against this we urge that the verb נגר *nâgar* always in the Niphal (as also in its other common voice, the Hiphîl) involves the idea of "*pouring out*," a metaphor inapplicable to the extension of the hands in prayer. LXX. and Syr. both misread the 2nd root-letter of *nig'grâh*, the one giving ταῖς χερσί μου νυκτὸς ἐναντίον αὐτοῦ, as if נגרה *nig'grâh* were נגדו *negdô* "before him," the other "his hand in the night *chastened* me," as if it were a part of the Syr. verb נגד *naggêd, flagellavit.*

3. Rend. "*When I remember God I am troubled: when I muse my spirit languishes. Selah.*" I.e. when I remember how near God once was, the present seems more bitter, and the thought brings increase of sadness. Or, as the verb שיח *sîach* denotes both musings, and utterances which are the results of musings, "I will remember God when I am troubled: I will *utter-complaints* [to Him] when my spirit languishes. Selah:" nearly as P.B.V.

4. Rend. "*Thou hast held my eyelids* [so that I cannot sleep, and] *I am stricken so that I cannot speak.*" His affliction forbids him to close his eyelids in sleep, or to open his mouth in coherent speech.

Eyelids: lit. "Watchers of my eyes." The ἅπ. λεγ. שמורות עיני *sh'murôth ênây* is thus explained by Targ., Ibn Ezra, Aq., Theod. Others interpret it by *ashmurôth*, "watches" of lxiii. 6 [7]—"Thou hast held [in the] watches mine eyes, etc."—LXX. (Vat.) has προκατελάβοντο φυλακὰς πάντες οἱ ἐχθροί μου, but in Cod. ℵ² οἱ ὀφθαλμοί μου, and so Vulg. *anticipaverunt vigilias oculi mei*, from Ps. cxix. 148.

5 I have considered the days of old, the years of ancient times.
6 I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.
7 Will the Lord cast off for ever? and will he be favourable no more?
8 Is his mercy clean gone for ever? doth *his* promise fail for evermore?
9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.
10 And I said, This *is* my infirmity: *but I will remember* the years of the right hand of the most High.

6. Rend. "*I will give my mind to my song, in the night; I will muse with my heart, while my spirit makes search.*" I.e. in this sleepless night he resolves to compose the present poem, the purport of which is an investigation into the cause of these afflictions. Similarly Hengst. Others, "I will remember my song" of past times, scil. that in which I used to praise God for days of prosperity.

7—9. His spirit thus making search, there first come to his mind gloomy despondent reflections. The *Selah* at the close of v. 9 denotes the cessation of these, and prepares the way for the transition to the better thoughts that follow.

8. *b*. We prefer to render "*Is* [the] *Promise to successive generations come to an end.*" The LXX. anticipates us in this collocation of the words, which is justified by cv. 8 and other passages.

10. Rend. "*But I said, This is my consolation,—the* [past] *years of the might of the Most High*" [lit. the years of the right hand of the Most High]. I.e. but in my trouble, my relief and mental resting-place is the consideration of the mighty works which God has done in years past, viz. those which he proceeds to recount. Cf. Hab. iii. 2.

This verse is one of great obscurity on account of the ambiguity of the word חלותי *challôthî*, which we render "my consolation," and the uncertainty whether שנות *sh'nôth* means "years of" or "changing of." These difficulties have given rise to a great variation of exegesis. We enumerate the most noted renderings, leaving it to the Hebrew student to trace out their grammatical explanation. 1. The Targ. gives two rendgs. (*a*) "My sickness is, the strength of the right hand of the Most High is changed;" (*b*) "This is my supplication, that the years of the end should come from the Most High." 2. Mendelssohn combines these, and renders, "It is my part to pray; to change is in the power of the Most High." 3. LXX. *νῦν ἠρξάμην, αὕτη ἡ ἀλλοίωσις τῆς δεξιᾶς τοῦ ὑψίστου*, which is distinguished by the peculiar rendering of *chalôthî*. 4. J. H. Michaelis "My infirmity is [i.e. consists in] a changing of the right hand of the Most High." 5. Del.

11 I will remember the works of the LORD: surely I will remember thy wonders of old.
12 I will meditate also of all thy work, and talk of thy doings.
13 Thy way, O God, *is* in the sanctuary: who *is so* great a God as *our* God?
14 Thou *art* the God that doest wonders: thou hast declared thy strength among the people.
15 Thou hast with *thine* arm redeemed thy people, the sons of Jacob and Joseph. Selah.

"My [decree of] affliction is—the years of the Right Hand of the Most High," i.e. my affliction continues during the years which the Almighty Hand of God has decreed.

We are led to the rendg. adopted above by a consideration of the context. Before this verse the Psalmist is almost in despair; in the verses succeeding he calls to mind the former mighty works of God: the natural transition seems to be, "Why think only of the present? surely I may draw comfort from the contemplation of God's mighty works of old." We take *challôthî* to be an Infin. subst. from R. *châlal* = Arab. *challa, solvit* (cf. the form זְמוֹתִי *zammôthî*, Ps. xvii. 3, from זָמַם *zâmam*), and understand it to mean "my loosing" or "the loosing of my burden," so "my resting-place on my journey" (the Arab. *challat*). The sense of "loosing" or "opening" may be traced throughout all the voices of the H. *châlal*. Its metaphorical use is justified by the common use of צָרָה "narrowness" for "*straits*," הִרְחִיב *harchîb* "making broad" for a relief from straits, and the frequent use of the same figure in other terms, cf. iv. 1. In rendering *sh'nôth* "years of" rather than "changing of" we have the plea that the word has been used in this signf. in verse 5. There it was "the years of ancient times;" here we have "the years of the right hand of the Most High." The choice of the term "right hand" to indicate *might* displayed in action is explained by its use in Exod. xv. 6, 12, a passage which is clearly in the writer's mind; *v. infra.*

12. *b*. "And talk, etc." Or, "*And on Thy doings will I muse*," the verb שִׂיחַ *sîach* denoting, as we observed in v. 3, either "musing" or "utterance of musings."

13. *a*. "Is in the sanctuary:" P.B.V. rightly "*Is holy*," lit. "Is in holiness," cf. lxviii. 24 [25]. With *b* cf. Exod. xv. 11.

14. Better, "Thou, O God, doest wonders." With 14, 15 cf. Exod. xv. 11—13.

15. Why "And of *Joseph*"? Because, though Jacob was their father who gave them national existence and his name "Israel," Joseph in Egypt was their father in preserving their lives from famine. The Selah marks the transition to the circumstances of the departure from Egypt, or rather to the circumstances of the passage of the Red

16 The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.
17 The clouds poured out water: the skies sent out a sound: thine arrows also went abroad.
18 The voice of thy thunder *was* in the heaven: the lightnings lightened the world: the earth trembled and shook.
19 Thy way *is* in the sea, and thy path in the great waters, and thy footsteps are not known.
20 Thou leddest thy people like a flock by the hand of Moses and Aaron.

Sea and the giving of the Law. With the verses following, the Hebrew student should compare Hab. iii. 10, 11, 15.

17. Lit. "The clouds were poured out in water." "Thine arrows," i.e. lightning flashes.

18. "Was in the heaven." Rend. "*Was with a whirlwind*," as Hitzig, or "*Was with a rolling noise*," as Ibn Ezra. The H. גלגל *galgâl* (usually = "a wheel") is used of the "*whirl*" of dust etc. in lxxxiii. 13 [14], Is. xvii. 13. Nowhere in Biblical Hebrew does it mean "the rolling-sphere" of heaven.

INTRODUCTION TO PSALM LXXVIII.

A WARNING GROUNDED ON THE PAST NATIONAL HISTORY.

TITLE. "A Mascîl, to Asaph."

THE general purport of this Psalm is obvious to every reader. It is in fact fully declared by the Psalmist in the first eight verses of his Poem. The past mercies of God, and defections of Israel, from the time of the Exodus to that of David's accession, are detailed "in a parable," i.e. in such a form as may suggest a parallel between the past and the present, and lead the people to beware of a form of transgression, ancient but not extinct.

It has been noticed that in his recital of past delinquencies and punishments, the writer gives peculiar prominence to those in which "Ephraim," either as a tribe or as the representative of the whole northern people, was implicated. Early in the Psalm he refers to a disgraceful defeat which the "sons of Ephraim" sustained on the field of battle; and as the conclusion of the historical sketch is neared, a marked emphasis is given to the removal of the sanctuary from

Shiloh in Ephraim to Mount Zion. This feature has given rise to a variety of suggestions, of which the most plausible appears to be, that the Psalm was written after the defection of the ten tribes, and that to them, here as frequently designated by the term "Ephraim," its reproofs are particularly addressed. The secession of the northern tribes was, it must be remembered, regarded as an act of disobedience to Jehovah. We may well imagine some pious writer, who strongly regretted the disintegration of the people, endeavouring to illustrate the folly of the schism by the warning light of a past eventful history. Adopting this view, we connect the mention of the weak-hearted sons of Ephraim in v. 9 with some noted defeat of the northern tribes, which was regarded as a punishment for their secession. We are inclined to think that this event is to be regarded as the great starting-point of the Poem. The Psalmist would fain have his people view it from the analogy of past historical disasters; and he recounts these at length, laying a marked stress on all that is attributable to the sins of the northern tribes. That the recent schism of these tribes is not more particularly dwelt upon, is exactly in accordance with the designation of the Psalm as a "parable," and a "dark saying" (v. 2), it being customary in such forms of composition that the antitype should suggest itself spontaneously to the reader without explanation on the part of the writer. The ancient defections and rebellions of Israel are thus treated as if prefiguring or symbolizing events still fresh in the minds of men, and naturally brought to mind by the suggestive utterance of the Psalmist. With this view we may reasonably suppose that the writer lived at the very time of the defection and the civil war. The probability is that he was himself a native of the northern kingdom to which his teaching is addressed.

The disaster of v. 9 may well be the defeat of the 800,000 'men' of Jeroboam by the 400,000 of Abijah in 2 Chron. xiii. In this encounter Abijah obviously regarded himself as the instrument of God's vengeance upon the seceding tribes. Before the battle begins he reproaches Jeroboam for having broken the "*covenant*" made by Jehovah with David, and set up strange rites (cf. our v. 10), concluding thus, "O children of Israel, fight not against the Lord God of your fathers, for ye shall not prosper." The result of the battle was that the numerically superior forces of Israel were routed and "God delivered them into the hand" of Judah.

The Psalm is remarkable for terse but realistic portraiture, and an easy regularity of construction which renders it one of the most appropriate for liturgical purposes. Notwithstanding that the author's view of the national history is one by no means flattering to his com-

patriots; the Poem is not of a sombre character, the mention of miracles and mercies on behalf of the thankless people introducing ever and anon a note of triumph, and imparting to the whole an undertone of hopefulness.

GIVE ear, O my people, *to* my law: incline your ears to the words of my mouth.
2 I will open my mouth in a parable:
I will utter dark sayings of old:
3 Which we have heard and known,
and our fathers have told us.
4 We will not hide *them* from their children,
shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.
5 For he established a testimony in Jacob,
and appointed a law in Israel,
which he commanded our fathers,
that they should make them known to their children:
6 That the generation to come might know *them*, *even* the children *which* should be born; *who* should arise and declare *them* to their children:
7 That they might set their hope in God,
and not forget the works of God,
but keep his commandments:
8 And might not be as their fathers,
a stubborn and rebellious generation;
a generation *that* set not their heart aright,
and whose spirit was not stedfast with God.
9 The children of Ephraim, *being* armed, *and* carrying bows,
turned back in the day of battle.

2. Lit. "*I will open my mouth in a parable: I will declare dark sayings of old time*," i.e. I will set forth events of old time which present a hidden or enigmatic relation to those of the present (*vide* Introd.). This verse is quoted in Matt. xiii. 35 as illustrative of our Lord's system of teaching, and receiving a new significance from it; and therefore as quasi-prophetic, cf. Proleg. chap. IV. p. xxvii. Its form there is "I will open my mouth in parables: I will utter things which have been kept secret from the foundation of the world."

3, 4. Rend. "(3) *The things which we have heard, and known, and our fathers have declared unto us*, (4) *Let us not hide from their children; declaring* [=but declare] *to the succeeding generation the praises of Jehovah, and His strength, and His wonderful works which He has wrought.*"

6. Rend. "*In order that the succeeding generation should know it, even the children yet to be born; that they should rise up, and tell it again to their children.*"

9. Rend. "*The children of Ephraim, being armed as archers, turned back in the day of battle.*" This and the verse following must be taken in close connection. The Psalmist refers his readers to some well-known occasion when Ephraim suffered an ignominious defeat in consequence of their apostasy from God. What was this occasion? The Targ. and some of the Rabbis refer to a Hebrew legend which records how during the Egyptian captivity the tribe of Ephraim pre-

10 They kept not the covenant of God, and refused to walk in his law;
11 And forgat his works, and his wonders that he had shewed them.
12 Marvellous things did he in the sight of their fathers, in the land of Egypt, *in* the field of Zoan.
13 He divided the sea, and caused them to pass through; and he made the waters to stand as an heap.
14 In the daytime also he led them with a cloud, and all the night with a light of fire.
15 He clave the rocks in the wilderness, and gave *them* drink as *out of* the great depths.

sumptuously endeavoured to forestal the appointed time of the Exodus, and went out armed, only to be massacred by the men of Gath. The legend is perhaps a Rabbinic invention, devised by way of interpretation of the obscure passage 1 Chron. vii. 21, 22. Even if authentic, we have no reason to believe that a reference to it would be appropriate here. It seems far more probable that by the term "Ephraim," as so frequently in the prophetical books (cf. especially Hosea), the whole northern kingdom is included, and that in this and the succeeding verse the Psalmist alludes to a defeat of a peculiarly disgraceful character, which was regarded as a punishment of the ten tribes for their secession from the divinely appointed Davidic dynasty. See Introd.

In our v. 10 then, the "covenant" and "law" are those which bound the nation to obedience to the line of David. This comparatively recent apostasy and its punishment on the battle-field furnish the Psalmist with a starting-point for the lesson of past history with which the remainder of the Poem is taken up. Accordingly he proceeds to recount God's dealings with the Israelites in the Exodus and Judges periods, shewing how, by reason of faithless apostasy, Divine punishments continually alternated with Divine mercies.

12. "Field of Zoan;" the plain land surrounding the city Zoan, supposed by some to have formed a distinct principality. Zoan or "Tanis" (cf. LXX.) was situated on one of the eastern arms of the Nile, and appears to have been built on the site of the ancient city Avaris by Salatis, the first Egyptian king of the "shepherd" dynasty. Apepee, one of the same dynasty, built in Zoan a temple, to Set the Egyptian Baal. Some 200 years after the expulsion of the "shepherds," Rameses II. (identified by Rabbinic tradition with the Pharaoh of the bondage), with the view of propitiating the turbulent Semitic population of Lower Egypt, embraced this ancient form of worship, and dedicated to the deity the colossal figure of himself that was set up at the entrance of the temple, and is now in the Berlin Museum.

15. *b.* Lit. "*And gave them drink in abundance as if* [from] *the depths.*" H. וישק כתהמות רבה *vay-yashk ci-th'hômôth rabbâh.* The

16 He brought streams also out of the rock, and caused waters to run down like rivers.
17 And they sinned yet more against him by provoking the most High in the wilderness.
18 And they tempted God in their heart by asking meat for their lust.
19 Yea, they spake against God; they said, Can God furnish a table in the wilderness?
20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?
21 Therefore the LORD heard *this*, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;
22 Because they believed not in God, and trusted not in his salvation:
23 Though he had commanded the clouds from above, and opened the doors of heaven,

rendg. "and gave them drink as out of the great depth" or "depths" (P.B.V., A.V.) is objectionable, as requiring the singular adj. *rabbâh* to be taken with the plur. subst. *th'hômôth*. Others make *rabbâh* mean the "great" multitude, and render "he gave drink to the great multitude as from depths," cf. Rosenm. We prefer to regard *rabbâh* as an adj. used adverbially, as in the passage *lô emôt rabbâh*, "I shall not be greatly moved," lxii. 2.

17. "Sinned yet *more*." The miraculous effusion of waters vv. 15, 16 had, it will be remembered, been preceded by a rebellion; and the locality received the names Massah and Meribah, "because of the chiding of the children of Israel and because they tempted the Lord." But the Psalmist misrepresents the historical order. These events really occurred after the supply of manna was sent, cf. Exod. xvii.

18. "Meat" i.e. "*Food*." The outbreak here alluded to occurred in the wilderness of Sîn. Cf. Exod. xvi.

20. The Psalmist ironically attributes to the murmurers a belief that God could satisfy their thirst, but not their hunger.

21. *a.* In this verse the Psalmist has in mind the miraculous fire that broke out at Taberah, when the people wearied of the manna and complained; and "the Lord heard it and His anger was kindled, and the fire of the Lord burnt (*vat-tibar*, whence the name Taberah) among them, etc." Cf. Numb. xi.

The effects of this rebellion are here introduced as if belonging to the earlier rebellion of Exod. xvi., *preceding* the giving of the manna. Strict chronological arrangement is no part of the Poet's scheme, and their similarity of character leads him to a combination of the two events. The A.V. wrongly refers this verse to the episode at Taberah *only*, and inasmuch as the gift of manna was anterior to this, introduces the pluperfect for the perfect in the account of that great act of beneficence in vv. 23, 24.

23. Rend. "*And he commanded*, etc."

24 And had rained down manna upon them to eat, and had given them of the corn of heaven.
25 Man did eat angels' food: he sent them meat to the full.
26 He caused an east wind to blow in the heaven: and by his power he brought in the south wind.

24. Omit "had." "Food from heaven," lit. "*Corn of heaven.*" The manna is thus termed, because it descended in a grain-like form, and because it supplied the place of bread. Cf. Exod. xvi. 4 "Behold, I will rain bread from heaven for you." [The scriptural manna is termed by the Arabs *mann es-semâ* "heaven's manna," and the name has passed from that to the vegetable manna, the gum of the Tamarisc mannifera. Del.]

25. Lit. "*Bread of the mighty did man eat; He sent them sustenance to the full.*" The H. אבירים *abbîrîm*, "mighty ones" or "principal ones," here doubtless refers to angels not to men. Similarly in Ps. ciii. 20 the angels are addressed as *gibbôrêy côach*, "ye that excel in strength." The rendg. "bread such as mighty men eat," or "bread of nobles" (Rosenm.), is mere bathos, considering in what terms the Poet has already spoken of the manna (vv. 23, 24). Moreover the rendering of *îsh* as (not "man" generically but) "each man" of the Israelites, necessitated by this interpr., would require *âc'loo* instead of the *âcal* of our text. The LXX. rightly ἄρτον ἀγγέλων. Targ. "food that came down from the abode of angels." And similarly Ibn Ezra and Rashi. The metaphor recurs in Wisd. xvi. 20—"Thou feddest Thine own people with angels' food, and didst send them from heaven bread prepared without their labour." It is probably a mere coincidence that bread is sometimes termed in Arabic *aboo jâbir* "father of the mighty," i.e. that which "strengthens man's heart," civ. 15.

26. Lit. "*He made an east wind traverse the heaven, and by His power He brought along the south wind.*" The same two verbs are employed in v. 52, in the description of God's guidance of His people in the desert. Perhaps, as Perowne suggests, the winds may be "conceived of as God's flock, which He leads forth and directs at His pleasure." But more probably the coincidence of diction is accidental, the first of the verbs (נסע) being employed because it occurs in the original account of this Divine intervention (cf. Numb. xi. 31). It will be remembered that a supply of quails was twice sent to the pilgrim Israelites, the first occasion being contemporary with that of the first appearance of the manna (Exod. xvi. 13), the second being some years later at Kibroth hat-taavah. It is the latter to which the Psalmist is referring, as appears from the language in which that event is described in Numbers xi. The account of the second appearance of

27 He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea:
28 And he let *it* fall in the midst of their camp, round about their habitations.
29 So they did eat, and were well filled: for he gave them their own desire;
30 They were not estranged from their lust. But while their meat *was* yet in their mouths,
31 The wrath of God came upon them, and slew the fattest of them, and smote down the chosen *men* of Israel.
32 For all this they sinned still, and believed not for his wondrous works.
33 Therefore their days did he consume in vanity, and their years in trouble.

quails opens there with the words, "And there went forth (נסע) a wind from the Lord, and brought quails."

This wind may either have been "a south-easterly wind from the Ælanitic gulf" (Del.), or the flight of quails then on their spring journey northwards may have been first carried along in this direction by a south wind, and then by an east wind blown directly into the camp of the Israelites.

29. Rend. "*So they did eat, and were well sated: and their lust He supplied* [lit. brought to them their lust]. (30) *They were not estranged from their lust: their food was still in their mouth;* (31) *when the anger,*" etc.

The form of expression is here borrowed from that of the original, Numb. xi., which is in the Psalmist's mind throughout, "While the flesh was yet between their teeth, before it was chewed, the wrath of the Lord was kindled, etc." Numb. xi. 33.

30. This similarity of language forbids the rendering, "they were not estranged from their lust while the food was in their mouth." Further coincidences are noticeable in the use of תאוה *taa'vâh* "lust," twice over, the scene of Israel's sin being named *Kibrôth hat-taa'vâh*, "graves of lust" Numb. xi. 34, and in that of זרו *zâroo* "were estranged," the Israelites being warned that they would eat the meat until it became "loathsome (לזרא "for loathing" or "for estrangement") unto them."

31. Rend. "*And slew among their healthy men, and struck down the picked men of Israel.*" The word משמניהם *mishmannêyhem*, lit. = "their fat ones," i.e. their most vigorous and healthy warriors. The "anger of God" took the form of a "very great plague," Numb. xi. 33, the direct result, perhaps, of the people's gluttony; and the most vigorous were not exempt from its attack.

32. "For all this," i.e. "In spite of all this," cf. the use of בזאת *b'zôth* in xxvii. 3.

33. Rend. "*Therefore He made their days vanish in a breath, and their years in sudden haste.*" H. הבל *hebel*, "breath," means here not

34 When he slew them, then they sought him: and they returned and enquired early after God.
35 And they remembered that God *was* their rock, and the high God their redeemer.
36 Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.
37 For their heart was not right with him, neither were they stedfast in his covenant.
38 But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not: yea, many a time turned he his anger away, and did not stir up all his wrath.
39 For he remembered that they *were but* flesh; a wind that passeth away, and cometh not again.
40 How oft did they provoke him in the wilderness, *and* grieve him in the desert!
41 Yea, they turned back and tempted God, and limited the Holy One of Israel.
42 They remembered not his hand, *nor* the day when he delivered them from the enemy.
43 How he had wrought his signs in Egypt, and his wonders in the field of Zoan:
44 And had turned their rivers into blood; and their floods, that they could not drink.
45 He sent divers sorts of flies among

so much purposelessness or vanity (*ματαιότης*, LXX.) as precipitancy, and is therefore a strict parallel to בהלה *behâlâh*, "sudden haste." The allusion is to the mortality among the Israelites, whereby all from twenty years old and upwards who had murmured at Kadesh, i.e. 600,500 men, died within the next thirty-eight years. The writer of Ps. xc. has perhaps this same punishment in mind, when he makes the complaint, "by Thy anger all our days have waned away, etc." xc. 9. The rendering given above does not require us to read *cal-hebel*, "as a breath," for the *bah-hebel* of the text, as some have suggested. Cf. Ps. cii. 3 "my days are transient as smoke," lit. "are passed away in smoke," *b'âshân*.

37. Lit. "For their heart was not stablished with Him, neither relied they on His Covenant." "With Him"=before Him, cf. l. 11, lxxiii. 22.

39. "Flesh," used disparagingly in reference to the transitory nature of man, as in Gen. vi. 3, Job x. 4.

41. Rend. "*Repeatedly they tempted God, and vexed the Holy One of Israel.*" *Vexed*, H. התוו *hithvoo*, connected with Syr. *th'vô*, *pœnituit:* hence perhaps lit.="They caused [Him] to repent," i.e. of His past mercies. LXX. *παρώξυναν*, Vulg. "exacerbarunt." "Repeatedly, etc." lit. "And they returned and, etc.," according to the common Hebr. idiom.

42. "Hand"=the emblem of power, as frequently. Cf. here Ps. cxxxvi. 11, 12 "He brought out Israel from among them—with a mighty hand," and Exod. vii. 5, xiii. 9.

44. Rend. "*And had turned their rivers into blood: so that of their streams they could not drink.*"

them, which devoured them; and frogs, which destroyed them.
46 He gave also their increase unto the caterpiller, and their labour unto the locust.
47 He destroyed their vines with hail, and their sycomore trees with frost.
48 He gave up their cattle also to the hail, and their flocks to hot thunderbolts.
49 He cast upon them the fierceness

45. Rend. "*He sent them the gad-fly which devoured them, and the frog which worked them ruin.*" *Gad-fly*, ערב *ârôb*, which the A.V. rends. in Exod. viii. "swarm of flies." The P.B.V. strangely confounds this the fourth with the third plague, that of lice (*cinnîm*), which is omitted altogether here. *Arôb*, Gr. κάραβος, Lat. scarabæus, represents some kind of destructive fly or beetle. The LXX. rendg. is the Homeric term of reproach κυνόμυια, "dog-fly." The frogs wrought ruin by defiling everything in the Egyptian houses while living, and contaminating the air when dead. Cf. for this sense of השחית *hish-chîth*, Prov. xi. 9.

46. Rend. "*He gave their produce unto the cricket, and their labour unto the locust.*" H. חסיל *châsîl*, which we have rendered "cricket," is one of the many subordinate designations of the ארבה *arbeh*, "locust." It is impossible at the present day to identify these species with even approximate accuracy.

47. "Sycomore-trees." The Hebrew subst. שקמה *shikmah* denotes not our sycomore, nor yet the "mulberry" P.B.V., but the Egyptian fig, which, as bearing a resemblance in size and foliage to the mulberry, was sometimes termed in Hellenistic Greek συκόμορος, συκομορέα, or συκομοραία, i.e. "fig-mulberry." This was the tree into which Zacchæus climbed, in order to catch sight of our Lord, Luke xix. 4. It was particularly valued both in Palestine and Egypt, as it bore fruit several times in the year, and furnished a most desirable material for carpenters' work. "The Egyptian mummy coffins, which are made of it, are still perfectly sound after an entombment of thousands of years." The LXX. always misrenders *shikmah* συκάμινος, i.e. "mulberry." Aq. and Symm. rightly συκόμορος.

"Frost:" so LXX. πάχνη, Vulg. "pruina." More probably the H. חנמל *ch'nâmâl* which occurs only here, means, as Ibn Ezra and Kimchi suggest, "*hail*" or "*hail-stones*," and is therefore strictly synonymous with the common term ברד *bârâd*, "hail," in the 1st hemistich.

48. Rend. "*And He gave over their cattle to the hail, and their flocks to the lightning-flames.*" *Lightning-flames*, H. רשפים *r'shâphîm*. The sing. *resheph* appears to be derived from a root *râshaph*, "*incendit.*" *Resheph* is used to denote (1) "a flaming bolt," cf. Ps. lxxvi

of his anger, wrath, and indignation, and trouble, by sending evil angels *among them.*

50 He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence;

51 And smote all the firstborn in Egypt; the chief of *their* strength in the tabernacles of Ham:

52 But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

53 And he led them on safely, so that they feared not: but the sea overwhelmed their enemies.

54 And he brought them to the border of his sanctuary, *even to* this mountain, *which* his right hand had purchased.

55 He cast out the heathen also

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4. Cant. viii. 6, (2) "a burning fever" or "pestilence," cf. Deut. xxxii. 24, Hab. iii. 4. Here the first rendg. is appropriate, as we read in Exod. ix. 23, 24 that "there was fire mingled with the hail," and *r'shâphîm* is thus understood by Targ. and LXX. (τῷ πυρί).

In two MSS. the first hemistich has דבר *deber*, "plague," for ברד *bârâd*, "hail," and Symm. countenances this transposition of letters by his rendering λοιμῷ. With this reading *r'shâphîm* would be taken in signf. 2. *Deber* occurs in similar conjunction with *resheph* (=pestilence) in Hab. iii. 4, and the Hebrew designation of the "murrain" of the cattle, to which the verse would then refer, is *deber* in Exod. ix. 3. The evidence is, however, too slight for us to adopt this reading. And it may be further noticed that the plural of *resheph* is not found in the signf. "pestilence." We prefer, therefore, to retain the ordinary reading; and we understand the verse to allude, as v. 47, to the seventh plague, that of "thunder, and hail, and fire which ran along upon the ground."

49. *b.* For "by sending, etc." rend. "[Even] *a sending forth of messengers of ill*" [lit. "ills"]. משלחת *mishlachath*, "sending forth of," accusative and cognate noun to ישלח *y'shallach*, "sent" or "cast forth," in the hemistich *a*.

50. Rend. "*He made a straight path for His anger; He kept not back their soul from death*, etc."

51. *b.* Rend. as Del. "*The firstlings of manly strength in the tents of Ham.*" The poetical term ראשית און *rêshîth ôn* recurs as a designation of the firstborn in Gen. xlix. 3, Deut. xxi. 17. LXX. wrongly ἀπαρχὴν πόνων. The "land of Ham:" so called because peopled by the Mitsrîm, the sons of Ham (cf. Gen. x. 6).

54. Rend. "*And He brought them to His holy border, to yon mountain which His right hand had acquired,*" i. e. He brought them into the sacred land, and to Mount Zion, afterwards consecrated as the site of the Temple, and therefore peculiarly the possession of God, "acquired" for Himself. Cf. the phrase "people of possession" (H.

before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.

56 Yet they tempted and provoked the most high God, and kept not his testimonies:

57 But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.

58 For they provoked him to anger with their high places, and moved him to jealousy with their graven images.

59 When God heard *this*, he was wroth, and greatly abhorred Israel:

60 So that he forsook the tabernacle of Shiloh, the tent *which* he placed among men;

61 And delivered his strength into captivity, and his glory into the enemy's hand.

62 He gave his people over also unto the sword; and was wroth with his inheritance.

63 The fire consumed their young men; and their maidens were not given to marriage.

am s'gullâh) applied to Israel as the "holy nation," Ex. xix. 5, 6, Deut. vii. 6. Zion is termed later on in the Psalm the mountain "which He loved," and Targ. and Ibn Ezra give the term this reference. Ewald strangely interprets "Shiloh," and Del. understands the terms in hemist. *b*, as also the similar ones "My holy mountain" Is. xi. 9, lvii. 13, "the mountain of Thy inheritance" Ex. xv. 16, to refer not to any one mountain but to the whole of the Holy Land, with its mountains and valleys. Cf. Del., Kaye.

55. *a*. Rend. "*And He drove out nations before them, and caused them to fall as an inheritance by line*," i.e. allotted them to Israel as an inheritance, measured out and partitioned.

56. The Psalmist recurs to the main subject of his poem, Israel's ingratitude to God their benefactor. In this and the eight following verses the defection in the time of the Judges and the consequent calamities are treated of. And this subject has a special lesson for the northern tribes, to whom the writer more particularly addresses himself, inasmuch as the transfer of the sanctuary from Shiloh to Mount Zion was a mark of God's disapproval of the sins of *their* forefathers. With this change in the sacred constitution, and the establishment of the line of David, who, as a type of the true Israelite, is introduced in marked contrast to his ungrateful compatriots, the Psalm closes.

57. *b*. "Like a deceitful bow," i.e. a bow on which the archer cannot rely for a true response to his aim.

59. For the allusion in this and the following verses, cf. 1 Sam. iv.

61. "His" scil. Israel's.

63. *a*. The "fire" is the fire of war, as in Numb. xxi. 28 and frequently.

b. Lit. "*And their maidens were not praised in the nuptial song.*" The H. לֹא הוּלָּלוּ *lô hoolâloo* has been rendered "Did not lament."

64 Their priests fell by the sword; and their widows made no lamentation.
65 Then the Lord awaked as one out of sleep, *and* like a mighty man that shouteth by reason of wine.
66 And he smote his enemies in the hinder parts: he put them to a perpetual reproach.
67 Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:
68 But chose the tribe of Judah, the mount Zion which he loved.
69 And he built his sanctuary like high *palaces*, like the earth which he hath established for ever.

Thus LXX. οὐκ ἐπένθησαν. If however *hoolâloo* were from יָלַל *yâlal* "he lamented," the words must needs be rendered "were not made to lament." It is best taken as a 3rd plur. past Pual of הָלַל *hâlal* "he praised." The reference to the epithalamium is supported by the Talmudic use of *hilloolâ*="the nuptial tent," and *bê hilloolâ*="the house where a marriage takes place." It is adopted by Targ., Rashi, Ibn Ezra, Aq., Symm., and Theod.

64. *a.* "Their priests," e.g. Hophni and Phinehas, the sons of Eli, slain by the Philistines at the second battle of Eben-ezer. *b.* The primary reference is perhaps to the death of the widow of Phinehas in premature child-birth, cf. 1 Sam. iv. 19, 20. More generally, the words may mean that the preoccupation or panic caused by the war hindered the widows from performing the customary obsequies.

65. Yet are the mercies of Jehovah renewed. His protection, seemingly in abeyance, was again manifested in the third encounter at Eben-ezer, when "the Lord thundered with a great thunder upon the Philistines and discomfited them, and they were smitten before Israel," 1 Sam. vii. 10. The Psalmist, in an anthropomorphic figure, depicts the Almighty awaking "*as one* [hitherto] *sleeping, as a warrior exulting by reason of wine*," i.e. as one who rouses himself from a lethargic slumber, or as one who has renewed his energies exhausted in battle by the exhilarating influence of wine.

66. *a.* "Most literally *in posteriora* (LXX., Vulg. and Luther)." So Del. comparing 1 Sam. v. 6 sqq. But would not this require the plur.? The sing. אָחוֹר *âchôr* elsewhere always="*backwards*."

68. "Judah." The sanctuary was really on the borders of Judah and Benjamin. The former term is, however, perhaps here used in its broadest sense, denoting the whole southern kingdom.

69. Rend. "*And* [there] *He built His sanctuary like the heights: like the earth which He has founded for ever*," i.e. exalted as the heights of heaven, stable as the earth with its undeviating natural laws.

"Like the heights," H. כְּמוֹ רָמִים *c'mô râmîm*. For the use of the masc. plur. Del. well compares נְעִימִים "pleasant places" xvi. 6. The

70 He chose David also his servant, and took him from the sheepfolds:
71 From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.
72 So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

antithetic introduction of "the earth" in hemist. *b* suggests that heavenly heights are intended rather than "high palaces" as Ibn Ezra, Kimchi. LXX. absurdly renders. *ὡς μονοκερώτων*, and so Vulg. "sicut unicornium," confounding רמים heights with ראמים "unicorns," or more correctly "buffaloes."

71. *a.* Rend. "*From following the milch-ewes took He him.*" H. עלות *âlôth* = ewes "giving suck;" not "great with young," as A.V., P.B.V. from LXX. *λοχευομένων*, and Vulg. "foetantes." *b.* There is a play on the verb רעה *rââh* "fed," since it is used primarily of giving food to flocks, but also by a kind of stereotyped metaphor signifies the "tending" of a people by a king, judge, or prophet. He who had hitherto tended a few sheep was called away to tend a sacred nation.

72. Rend. "*And he tended them in the integrity of his heart: and with the deftness of his hands he guided them*," i.e. his rule was conducted with characteristic uprightness and skill.

INTRODUCTION TO PSALM LXXIX.

A PRAYER IN TIME OF PERSECUTION.

TITLE. "A Psalm to Asaph."

THIS Psalm is to be referred to the same occasion as Ps. lxxiv. For (1) both treat of a national catastrophe involving the overthrow of Jerusalem, a great slaughter of the inhabitants, and a desecration of the Temple. (Cf. lxxiv. 3, 20, lxxix. 1—3.) (2) Both are connected with the writings of Jeremiah. It will be sufficient here to instance vv. 6, 7 of Ps. lxxix., which are to be found in Jer. x. 25, the coincidences between Ps. lxxiv. and the writings of Jeremiah having been fully treated of in the Introd. to that Psalm. (3) Similarity of expression is found in these Psalms; cf. lxxix. 5, "How long—for ever?" with lxxiv. 1, "Why, O God, hast Thou cast us off for ever?" and lxxiv. 10, "How long—shall the enemy blaspheme Thy name for ever?"; lxxix. 10,

"let there be known (*yivvâda*)" with lxxiv. 6, where the same verb-form occurs in the sense "he is known," or "he appears."

From these common characteristics we infer that the Psalms are written by the same author, and refer to the same occasion, viz. (cf. lxxiv. Introd.) the persecution of the Jews by the Syrian king Antiochus Epiphanes.

O GOD, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.

2 The dead bodies of thy servants have they given *to be* meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like water round about Jerusalem; and *there was* none to bury *them*.

4 We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

5 How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire?

6 Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

7 For they have devoured Jacob, and laid waste his dwelling place.

8 O remember not against us former

1. *b.* Lit. "*They have made Jerusalem heaps.*" Cf. Micah's prophecy (Mic. iii. 12, Jer. xxvi. 18), "And Jerusalem shall become *heaps*, and the mountain of the house as the high places of the forest." For "heaps," LXX. has ὀπωροφυλάκιον, "the hut of a garden-watcher;" in Mic. i. 6 the same rendg. is given for the singular "a heap;" and in Is. i. 8 rightly for "a lodge" in a garden of cucumbers.

3. In 1 Macc. vii. 16, 17 we read that Alcimus slew sixty of the Asidæans "according to the word which he [i.e. the Psalmist] wrote, 'The flesh of thy saints and their blood have they shed, round about Jerusalem, and there was none to bury them.'" (Cf. Ps. lxxiv. Introd.) The quotation is a blending of vv. 2 and 3; otherwise its phraseology agrees with the LXX. rendering.

4. This verse is an almost exact repetition of xliv. 13, which we believe belongs to the same period. "Our neighbours:" i.e. the tribes dwelling in the vicinity of the Holy Land. Cf. the rebuke of Edom in Obad. 12 for similarly disregarding the distress of his "brother, in the day that he became a stranger" by the Babylonish captivity.

6, 7. Cf. Jer. x. 25, from which these verses are quoted. 6. H. עַל *al*, "upon," stands in Jeremiah for the less correct אֶל *el*; "the families" for "the heathen." 7. "For they have devoured," A.V. and P.B.V. rightly: the verb is in the sing. in the original, only as gathering up the nation in one mass; Jer. x. has it in the plural. After "devoured," Jer. x. has the additional "and consumed them."

8. *a.* Rend. "*The iniquities of former generations.*"

iniquities: let thy tender mercies speedily prevent us: for we are brought very low.

9 Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake.

10 Wherefore should the heathen say, Where *is* their God? let him be known among the heathen in our sight *by* the revenging of the blood of thy servants *which is* shed.

11 Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die;

12 And render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord.

13 So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations.

9. *b.* "Purge away," or "*Overlook*," lit. "Cover over," H. כִּפֶּר *cappêr.*

10. *b.* Read. "*Let there be known among the heathen, in our sight, vengeance for the blood of Thy servants which is shed.*" So LXX. and P.B.V. The A.V. has been misled by the construction of the fem. noun with the masc. verb, a construction however by no means unusual.

11. "Those that are appointed to die," lit. "*The sons of death.*" The relation of a concrete to an abstract noun is frequently expressed in Hebrew, and hence in Hellenistic Greek, under the metaphor of filial relationship. Sometimes the figure expresses possession of some particular trait of character, sometimes subjection to the dominion of an outer agent. Thus on the one hand we have the terms "sons of strength," "sons of pride," "children of disobedience" (1 Pet. i. 14); on the other "sons of affliction," "sons of death," as here and frequently, and "children of wrath" (Eph. ii. 3).

INTRODUCTION TO PSALM LXXX.

A PRAYER FOR RENEWAL OF PROTECTION.

TITLE. "To the Precentor, unto Shoshannîm Edooth, to Asaph, a Psalm."

LXX. Εἰς τὸ τέλος, ὑπὲρ τῶν ἀλλοιωθησομένων, μαρτύριον τῷ Ἀσάφ, ψαλμὸς ὑπὲρ τοῦ Ἀσσυρίου.

THE Psalmist prays at a time of public calamity. An enemy has trampled down the sacred vineyard, and Jehovah its planter seems to

hide His countenance from His afflicted people. The date and character of this invasion are unknown; the LXX. however (*vide* Title) apparently identifies it with one of the Assyrian invasions; perhaps, as a similar inscription occurs in Ps. lxxvi., with that of Sennacherib. From the use of the terms "Joseph" (v. 1), "Ephraim, Benjamin and Manasseh" (v. 2), it has been inferred by Calvin, Del., and Hengst. that the prayer is put up in behalf of the *northern* kingdom. Common descent, it is urged, would draw Benjamin to Ephraim and Manasseh, the grandsons of Rachel; and from 1 Kings xi. 13, 32, 36 it might be inferred that Judah *alone* remained faithful to the line of David.

Be this as it may, the association of these three tribes at the western or sacred side of the Tabernacle (cf. v. 2, note) is, we think, a sufficient reason for the combination of the three names here. God is invoked as "sitting upon the cherubim," and the nearest to the Holy of Holies and its Cherubim were the tribes Benjamin, Ephraim, and Manasseh.

Further, though "Joseph" may mean the northern kingdom, of which Joseph's descendants Ephraim and Manasseh were the leading tribes, it is equally allowable to understand it as a *national* title. It occurs thus in lxxvii. 15, lxxxi. 5, Amos v. 15, vi. 6, Obad. 18. There is no occasion to search for a recondite motive in this use (Hupfeld), or to limit it to one epoch or one class of writers (Del.). Naturally enough the "children of Israel" occasionally appropriated the names of their other distinguished progenitors. Sometimes they assume the name of "Joseph" the preserver and second father (lxxvii. 15, note) of his race; sometimes, but more rarely, that of "Isaac" (Amos vii. 9), or that of "Abraham" (Micah vii. 20). The only significance in such titles lies in their tendency to recall those who first bore them. And this tendency gives us the clue to an understanding of Ps. lxxx. With the title "Joseph" is linked a history of unswerving faithfulness amidst afflictions, appropriate to the present occasion of trial, when the people were tempted to "go back from God." And, accordingly, from that history is borrowed the imagery of the Psalm. In Jacob's blessings of Joseph occur the terms, "God which tended me," "The Shepherd, the Stone of Israel" (Gen. xlviii. 15, xlix. 24): hence the Psalmist's address, "Shepherd of Israel, Thou that leadest Joseph like a flock." And similarly, from the second blessing of Joseph, "the fruitful bough (*bên*), whose branches run over the wall," whom "the archers sorely grieved, and hated," originates that with which so much of the Psalm is occupied,—the conception of the *vine*, whose branch (*bên*) Jehovah had made strong for Himself, whose boughs overtopped the cedars, but

which now, stript of its hedges and exposed to the wild beasts, seems to have been forgotten by its Lord.

The Psalm then is best taken as a prayer for the whole nation; and its language is to be regarded as modelled after Gen. xlix. 22—24. The triple refrain, "restore us, let Thy countenance shine forth, etc." (vv. 3, 7, 19), divides the Psalm into three distinct parts. The first contains a prayer; which in the second takes the form of a remonstrance; this again in the third part is merged in the parable of the "Vine," and the concluding entreaties based upon it.

GIVE ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest *between* the cherubims, shine forth.

2 Before Ephraim and Benjamin and Manasseh stir up thy strength, and come *and* save us.

3 Turn us again, O God, and cause thy face to shine; and we shall be saved.

4 O LORD God of hosts, how long wilt thou be angry against the prayer of thy people?

5 Thou feedest them with the bread

1. *a.* On the expressions cf. Introd. *b.* Lit. "*Thou that sittest on the cherubim*," i.e. Thou that dwellest *above* the cherubim; for the form of expression cf. Ps. xviii. 10.

2. These three tribes are doubtless here associated, as having occupied the station nearest to the Holy of Holies during the march through the wilderness. As in the Egyptian Temples so in the Tabernacle, the inner adytum or most Holy Place was at the western end. Herein was the sacred ark with its mysterious contents, and the surmounting mercy-seat and cherubim, and the Divine Presence. Comparing Numb. ii. 18—22, we find a charge "On the *west* side [of the Tabernacle] shall be the standard of the children of Ephraim according to their armies;....and by him shall be the tribe of Manasseh;.... then the tribe of Benjamin." We need go no further to explain the selection of these three tribes in the Psalm. The writer prays that the brightness of the Shechinah, the light of God's countenance, thus manifested in old time "before Ephraim and Benjamin and Manasseh," may be once more vouchsafed, as a sign of favour.

3. Or "*O God, restore us, let Thy countenance shine forth; then shall we be delivered.*" This petition forms a kind of refrain, which is expressed with increasing urgency as the Ps. advances: *O God*, becomes in ver. 7 *O God of Hosts*, in ver. 19 *O Jehovah, God of Hosts.*

4. "How long wilt Thou be angry," lit. "*How long wilt Thou smoke* etc." *Smoke*, i.e. with wrath, our English "*fume*;" cf. lxxiv. 1.

"Against," better "*notwithstanding*," lit. "in" or "with." Cf.

of tears; and givest them tears to drink in great measure.
6 Thou makest us a strife unto our neighbours; and our enemies laugh among themselves.
7 Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.
8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.
9 Thou preparedst *room* before it, and didst cause it to take deep root, and it filled the land.
10 The hills were covered with the shadow of it, and the boughs thereof *were like* the goodly cedars.
11 She sent out her boughs unto

for this use Job i. 22 "*in*" or "*with* all this Job sinned not," i.e. "*notwithstanding* all this Job sinned not," and Ps. lxxviii. 32.

5. *b*. Better, "*And givest them a threefold draught of tears to drink:*" lit. "And givest them drink in tears threefold." *Threefold*, H. שלישׁ *shâlîsh*. The term *shâlîsh* bears several meanings, all connected with the Rt. *sh'lôshâh* "three." Two only of these are applicable here. 1. As above, "threefold." So Targ. *tiltay* (not *tiltâ*, "a third part"), Jerome "tripliciter." For this cf. Prov. xxii. 20 "Have I not written unto thee *shâlîshîm*," where the term signifies either as Targ. LXX. Vulg. "thrice over," or as Gr. Venet. τρισμέγιστα (i.e. "*things most important*"); in either case involving the notion of *multiplying*. 2. In Isaiah xl. 12 we have "Who hath comprehended the dust of the earth *in a measure?*" H. *b'shâlîsh*. From this use some deduce a rendg. "Thou givest them tears to drink in a large measure," i.e. from a large measured bowl. So apparently LXX. ἐν μέτρῳ. But the context of Is. xl. 12 shews that a small measure is there intended, and *shâlîsh* is generally there explained as only "a third" of a large measure. And further in Is. xl. 12 a dry and not a liquid measure is apparently meant. We believe that *shâlîsh* may express either a dividing, or a multiplying by *three*, according to the context. In Is. xl. 12 and in those places where it means "a warrior of *third* rank" the one idea is involved; in Prov. xxii. 20 and in 1 Sam. xviii. 6 (where *shâlîsh* = a musical instrument of triple strings, or of triple corners, a triangle,) the other. And on the analogy of these latter terms we interpret *shâlîsh* here "by three times," i.e. "threefold."

8—16. The fate of the sacred nation is treated of in a parable. A vine was in old time transplanted from Egypt, and a place was prepared for it in a healthy soil where it fared well. But now its owner has suddenly removed its protecting fence, and left it exposed to the incursion or appetite of wild animals. For the figure, borrowed primarily from Gen. xlix., cf. Is. v., Ezek. xvii., Matt. xx. 33.

10. Rend. "*By its shadow were mountains covered, and by its boughs goodly cedars.*"

the sea, and her branches unto the river.

12 Why hast thou *then* broken down her hedges, so that all they which pass by the way do pluck her?

13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;

15 And the vineyard which thy right hand hath planted, and the branch *that* thou madest strong for thyself.

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11. The Mediterranean "sea," and the "river" Euphrates are meant. These were the boundaries allotted to the Israelites; cf. Deut. xi. 24, and Josh. i. 4 "even unto the great river, the river Euphrates,... and unto the great sea towards the going down of the sun, shall be your coast." In Solomon's reign the Hebrew border did actually extend "from Tipsha*h*" on the Euphrates, "even unto Gaza."

13. More accurately, "*The boar out of the wood doth crop it: and the wild beast of the field doth graze off it.*" On the quadriliteral verb form כַּרְסֵם *cirsêm*, see Rosenm. and Del. The "suspended" Ayin in יַעַר *yâar* is said in Talmud Babli (Kiddushim 20 *a*) to be the middle letter of the Psalter.

15. Rend. "*And* [visit] *the stock which Thy right hand hath planted: and* [look] *upon the branch which Thou madest strong for thyself.*"

a. The stock, H. כנה *cannâh*. The subst. *cên*, lit. "base" or "foundation," takes with pronom. affixes the forms *cannô*, etc. Cf. Dan. xi. 7. Here apparently the definite form is expressed by an affix, according to the Aramaic usage; Hê however being used instead of Aleph, as in ארצה *artsâh* for ארצא *artsâ*, Job xxxiv. 13, xxxvii. 12, Is. ix. 1. [viii. 23.] Others take *cannâh* as a verb form in Imper. with Hê paragogic, from Rt. *cânan* in signf. of *gânan* "hedged about," rendering "And hedge about that which thou hast planted, and the son," etc." So Del. The objections to this interpr. are: 1. No such Root as *cânan* is found in Hebr. 2. If it were, *cônnâh* would be the grammatical form required, and the single instance of *gal* for *gôl*, Ps. cxix. 22, hardly justifies a departure from the rule. 3. It is not likely that the same verb should be used in one hemistich with the accus., in the other with the prepos. *al* "upon." We prefer therefore to adhere to the substantival rendering of *cannâh* adopted by Targ., Syr., Jerome, and the best of the Rabbis. LXX. rends. *cannâh* by κατάρτισαι, (as if from Rt. *coon* "make ready"), and *al bên* by ἐπὶ υἱὸν ἀνθρώπου, from v. 17.

b. "Look" is to be supplied from *habbêt oo-r'êh* "look and behold" of v. 14, before "upon," while *cên* "the stock" is governed by the verb "visit." For this inverted construction cf. Deut. xxxii. 42, and

16 *It is* burned with fire, *it is* cut down: they perish at the rebuke of thy countenance.
17 Let thy hand be upon the man of thy right hand, upon the son of man *whom* thou madest strong for thyself.
18 So will not we go back from thee: quicken us, and we will call upon thy name.
19 Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

for the constructions *hibbît al* and *rââh al* cf. Hab. ii. 15, and Ex. i. 16, v. 21.

Branch or *scion*, H. בֵּן *bên*, lit. "son," and taken thus by many commentators, who compare the similar phraseology in v. 17. But in any case *bên* cannot mean here "son of man," as LXX. It may mean "Thy son," i.e. son of God, after Exod. iv. 22 etc., or (which we much prefer) "the branch," or "scion" of the tree, after Gen. xlix. 22.

17. "Man of thy right hand," i.e. the man whom thou art wont to protect with thy right hand. In this verse the figure changes: the vine-stock and its scion are merged in the equally common figure of the representative man, chosen from the human race, that he and his seed may be consecrated to God, and made strong by and for Him.

INTRODUCTION TO PSALM LXXXI.

AN EXHORTATION TO 'KEEP THE FEAST IN SINCERITY AND TRUTH.'

TITLE. "To the Precentor, upon the Gittith, to Asaph."

TO what Feast or Feasts this Psalm refers is a disputed question. All depends on the meaning we give in v. 3 to the words בחדש *bachchôdesh* ("in the new moon" A.V., P.B.V.), and בכסה *bac-ceseh* ("in the time appointed" A.V., P.B.V.). *Bach-chôdesh*, if taken to mean "in the new moon", may denote the 1st day of the month Tishri, the 7th month of the ecclesiastical, and 1st of the civil year. With this New Moon came the Feast of Trumpets. The reference to this Feast finds some support in the charge "blow ye the horn," since the practice of blowing *horns* (Maimonides, *Hilchoth Shophar*, I. 2), at the New Year, though not enjoined in Scripture, is countenanced by the use of the word *t'rooâh* "*clangor*" in Lev. xxiii. 24, Numb. xxix. 1 (cf. Numb. x. 5, 6), in connection with this Festival. But allowing *bachchôdesh* to mean "at the new moon" of Tishri, we may still give *bac-ceseh* three different meanings: (1) "At the new moon" (lit. at the

time when the moon hides itself, from Rt. *câsâh*, "covered"), so that it is strictly synonymous with *bach-chôdesh;* cf. Talmud, Rosh hash-shana. (2) "At the noted time," cf. Kimchi, Rashi, Ibn Ezra, LXX. (from Rt. *câsas, computavit*). (3) "At the full moon," the time when the orb of the moon is filled up or covered (from Rt. *câsâh*). In this last case the Psalm includes, with the Festival of the New Year, the other and greater Festival of the 1st month, that of Tabernacles, beginning on the 15th, when the moon was at its full (Ewald, Hupf.). With this explanation agrees the usage of the Syriac, (in which the word *cessô*=the *full* moon,) and the renderings of the Talmud, Midrash and Zohar. The objections to it are: (*a*) That between the 1st of Tishri and the 15th intervened the great Fast, the Day of Atonement, on the 10th; this renders it impossible that the blowing of horns and other marks of joy should be conceived to be kept up from the 1st to the 15th. (*b*) The most distinct reference in the Psalm is to the deliverance from Egypt, which was celebrated at the Passover; not at the Feasts of Trumpets and Tabernacles. (*c*) The festival alluded to is said to have been instituted (v. 5) at the time of this deliverance. The Passover was then instituted; but the Feasts of Trumpets and Tabernacles were of later date.

But if *bach-chôdesh* be taken to signify, not "at the new moon," but "in the month" ("*the* month," that is, κατ' ἐξοχήν), a meaning equally allowable, the arguments (*b*) and (*c*) may serve to give us a clue to another reference. The most important of feasts to every pious Jew was not the Feast of the 1st, or that of the 15th of Tishri; but that which was celebrated at the *full moon* of the month Nisan, the Feast of the Passover. And therefore Nisan is termed (Ex. xii. 2) the "beginning" or "chief" of months; the "first month of the [ecclesiastical] year." Taking the Psalm to refer, not to either of the Feasts of Tishri, but to that of the Passover, we have full harmony in the references to the deliverance from Egypt, and the charge "Blow the horn in the [great] month, at the full moon, in the day of our feast;" the latter simply meaning that the Passover is to be heralded by joyful music and signs of festivity. We agree therefore with De Wette, Hengst., and Del. (who however takes *chôdesh* to be the "new moon," not the "month" of Nisan), that this is to be regarded as a Passover Psalm. It is an exhortation to "keep the feast;" not in the spirit of those who in old time refused to "hear the voice" (v. 11) of God, but with the "sincerity and truth" which proceed from a faith in past and hope for future mercies. It is a primitive Haggada, or commemoration and "proclamation" (cf. 1 Cor. xi. 26) of the deliverance from Egypt, a "Proper Preface" for the Paschal Season.

As in Ps. lxxviii., the warning grounded on past historical experiences is rather suggested than expressed. After the glad outburst vv. 1—4, God Himself is represented as ordaining this Paschal Feast to ancient Israel. His utterance recalls the recent oppression and its ending, and foretells how the nation is to be trained by a revelation from the "hiding-place" of thunder, and by the trials of the pilgrimage (vv. 5*b*—7). Then follows a comprehensive declaration of God's will, based on the 1st commandment of that Sinaitic revelation (vv. 8—10). Then, God still being the speaker, the point of view is changed; and the charge to Israel on its setting out on the pilgrimage gives place to a melancholy retrospect of the pilgrimage itself. After this deliverance, and after this revelation of God's will, even to the present time, the Hebrew nation constantly lapse, and prove themselves unworthy of the exalted position, to which God would fain call them (vv. 11—15). In the last verse the Psalmist apparently (see 16 note) turns from this melancholy view of the national history, and, resuming the cheerful tone with which the Psalm opens, declares that as, notwithstanding all their sinfulness, God cared for the ancient Israelites, and gave them of the best throughout their journey, so is He now prepared to deal with their successors.

The Psalm then is a serious but not melancholy review of the Exodus and the desert journey; it is suggestive rather than hortative. The deduction—that still at the Passover the voice of God was speaking in vain to some, that some, like their forefathers, yet "walked in their own counsels," and that His mercy yet waited in long-suffering for their repentance as it had for that of the rebellious but well cared for (v. 16) generation,—is in vv. 13—16 supposed to rise spontaneously to the minds of the readers. The date of this composition, and the name of its author, are hopelessly lost to us. It certainly resembles lxxvii. lxxviii., and like these, has the Title "to Asaph:" but it must not on that account be presumed that it is contemporaneous with either of these (see Proleg. chap. vi. "Asaph").

SING aloud unto God our strength: make a joyful noise unto the God of Jacob.

2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

1. *b*. Lit. "*Raise a shout unto*," etc. Perhaps, as Del. suggests, the charge of v. 1 is to be understood as addressed to the whole congregation; that of v. 2 to the appointed singers and musicians; that of v. 3 to the priests, who are found invested with the שׁוֹפָר *shôphâr* or "horn" in Josh. vi. 4, 2 Chron. xx. 28.

2. Or perhaps, "*Raise a psalm, and sound* (תְּנוּ *t'noo*, lit. "give")

3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.

4 For this *was* a statute for Israel, *and* a law of the God of Jacob.
5 This he ordained in Joseph *for* a

the timbrel." So Gesen., Del. But the only support for this use of the verb *nâthan* is the phrase *nâthan kôl* "gave out a voice"=made a voice to be heard; which is not a very close analogy.

3. "*Blow the horn at* [the occurrence of] *the month: at the full moon, on the day of our feast.*"

For the interpretation of this v. cf. Introd. There is no emphasis on the term "our feast," making it equivalent to "our [solemn] feast-day" as A.V., P.B.V., Perowne. Nor is the Feast of Tabernacles, to which Perowne supposes this verse to allude, called preeminently "*The* Feast" in the O.T. though it is termed ἑορτὴ ἁγιωτάτη καὶ μεγίστη by Jos., Ant. VIII. 4. 1, (cf. Philo, de Sept. 24, and Plutarch, whose opinion however on such subjects is worthless, Sympos. IV. 6. 2). In all the Biblical passages cited (even in 1 Kings viii. 65, cf. ver. 2, and in 2 Chron. vii. 8, cf. ch. v. 3), "the feast" is identified by a mention of the month "Ethanim" [Tishri], or as in 1 Kings xii. 32, of the time of the year. There is every reason to suppose that the Passover was regarded as at least a more important, if not a more joyful festival than Tabernacles. And further, there is an emphasis on בחדש *bach-chôdesh*="At *the* month," which itself suggests a reference to the month Nisan, when we consider how that month is spoken of in Ex. xii. 2. The ancient authorities mostly favour the reference to the Feasts of the month Tishri, viz. Trumpets and Tabernacles. The Targ. paraphrases,—"Sound in the month of Tishri the horn, at the time when the moon covers itself [i.e. at the new moon], in the days of our feasts." LXX. σαλπίσατε ἐν νεομηνίᾳ σάλπιγγι, ἐν εὐσήμῳ ἡμέρᾳ ἑορτῆς ἡμῶν (cf. Introd.). Similarly Kimchi, Ibn Ezra, and Rashi, identifying כסה *ceseh* with כסא *cese* (A.V. "the day appointed") in Prov. vii. 20.

4. Rend. "*For it* [the keeping of the feast, not the blowing of the horn] *is a statute for Israel* [i.e. it is a legal institution]: *an ordinance due to the God of Jacob.*"

5. *a.* Rend. "*A Testimony* [a declaration of the Divine Will] *He made it in Joseph, when He* [God] *went forth* [in wrath] *over the land of Egypt.*" In Gen. xli. 45 we read "And Joseph went forth over the land of Egypt," and in xli. 46 "And Joseph went forth from the presence of Pharaoh, and passed through all the land of Egypt." In Exodus God says "I will go forth through the midst of Egypt" (xi. 4), "and I will pass through the land of Egypt" (xii. 12). "Once Joseph

testimony, when he went out through the land of Egypt: *where* I heard a language *that* I understood not.
6 I removed his shoulder from the

had gone forth with the title 'Saviour of the age' (Tsophnath Paneah) over their land to benefit them. Afterwards they forgot their benefactor, and oppressed his children; then Joseph's God arose and *went forth over* the land in righteous judgment; yet still as Saviour of that people, in whom dwelt the germ of blessing for all nations" (Kay).

b. Rend. [Subint.—Speaking thus] "*The saying* '*I know not*,' *I will hear.*"

This, like the following vv., is we believe, the utterance of God when thus passing over Egypt to judge it. "That saying of Pharaoh, 'Who is the Lord that I should obey His voice?—*I know not the Lord*' [Ex. v. 2], I will hear," i.e. take notice of, and punish. This clause is exceptionally obscure, and we enumerate the other rendgs. that have been given it.

1. Some, as Ibn Ezra and Hengst., take the words "when he went forth over the land of Egypt," to refer, not to the visitation of God, but to the Exodus of Israel. Hemist. *b* is then attributed to the Psalmist as identifying himself with the Israel of that period, and rendered as in A.V. "Where I heard a language that I knew not:" cf. Psalm cxiv. 1 "When Israel came out of Egypt, the house of Jacob from a people of strange language." For this substitution of the 1st for the 3rd person we may compare the expressions still used in the Jewish Passover Service, "In every generation it is fitting that a man should regard himself as if *he in his own person* had come forth from Egypt. For it is said, 'Thou shalt shew thy son in that day, saying, This is done because of that which the Lord did unto *me*, when *I* came forth out of Egypt' (Ex. xiii. 8)."

2. Others, still referring the words to Israel personified by the Psalmist, interpret "Then the language of One I [before] knew not, I heard;" i.e. after the Exodus Israel received upon Sinai a full revelation of a God hitherto little known. Thus apparently LXX., but substituting the 3rd for the figurative 1st person, *ἐν τῷ ἐξελθεῖν αὐτὸν ἐκ γῆς Αἰγύπτου· γλῶσσαν ἣν οὐκ ἔγνω ἤκουσεν.*

3. De Wette, Olshausen, and Hupf. render somewhat similarly, but take this clause as the utterance of the Psalmist, speaking *in propria persona*, and declaring his consciousness of divine inspiration. Abruptly he breaks off, and says "The language of One I know not, I hear." As in Job iv. 16 Eliphaz describes a vision which appeared standing before him, yet so that he "did not recognise the form

burden: his hands were delivered from the pots.
7 Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah. Selah.

thereof," so the Psalmist describes an audible, intelligible utterance, which was nevertheless of a kind hitherto unknown to him.

None of these interpretations appear to us so good as that which we adopt above. It is favoured by a striking coincidence of language with the book of Exodus, which is quite characteristic of the Psalm, and more especially by the fact that this interpr. is the only one that does not require a different reference in the *first person* of this verse, and in that of the verses following.

6—7. The utterance of God is continued. [In proof that I hear the profane speech of Pharaoh, ver. 5]. "*I have removed his* [Israel's] *shoulder from the burden, so that his hands passed away from the task-basket.* 7. *Thou* [Israel] *didst cry aloud* [to me] *in the affliction, and I delivered thee: I will* [yet further] *address thee in the thunder-covert, I will prove thee at the waters of Meribah.*" *Selah.*

These words, as those of 6 *b*, are apparently spoken by God at the time of His going forth in wrath over the land of Egypt. The Psalmist represents God as enumerating His past mercies to the afflicted people, and foretelling the further revelation of Himself at Sinai, and the further trials of faith in the parching wilderness. The latter, as in Ps. xcv. 8, are summed up in one noted occasion of temptation.

6. *Task-basket:* the burden-baskets, in which the Israelites conveyed clay-bats, or bricks, were suspended from each end of a yoke laid across the shoulder. Specimens of such baskets have been found in the sepulchral vaults at Thebes. LXX. rightly κόφινος. Targ. adopts the rendg. "baking-pot,"—"his hands were delivered from casting clay into the baking-pot"—cf. A.V. This rendg. of דּוּד *dood* is possible (cf. 1 Sam. ii. 14, Job xli. 11), but not so appropriate.

7. *I will address thee...prove thee.* There seems no reason why the strict sense of the H. Fut. should not be maintained; God being supposed to give this charge at the beginning of the Exodus, when He went out over Egypt, and when the Paschal feast, of which the Psalmist treats, was ordained for Israel. It is possible, however, to render these verbs as aorists of *succession*, the whole being regarded from a later, not from a preceding time. So apparently A.V. and most commentators. *Address:* the H. עָנָה *ânâh* "answered" may be used of a *Divine declaration*, without any idea of a previous petition being necessarily involved; cf. Gen. xli. 16, 1 Sam. ix. 17.

Thunder-covert, lit. hiding-place of thunder, i.e. the dark thunder-clouds, from behind which God spoke to the Israelites.

8 Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;
9 There shall no strange god be in thee; neither shalt thou worship any strange god.
10 I *am* the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

It seems strange that so many critics overlook the obvious allusion here to Ex. xx., and refer to the destruction of the Egyptians at the Red Sea, where God appeared in a pillar of fire (Rosenm., Del.), or even to the whole series of Egyptian plagues (Hengst.). The "hiding-place of thunder" is surely the "thick darkness where God was" (Ex. xx. 21), when the Law was given from the "smoking mountain" amid "thunderings and lightnings." Cf. the language of Hab. iii. 4, which treats of the same great occasion: "And there [viz. behind the storm of lightning flashes] was the *hiding* of His power."

I will prove, etc. God foretells a fuller revelation of His Will at Sinai, but also frequent trials of faith by the perils of the desert life. Whether מי מריבה *mêy m'rîbâh* "waters of Meribah" is here applied to the more noted place of trial, Meribah, near Rephidim (Ex. xvii. 7, cf. Ps. xcv. 8), or, according to the strict use of the title, to Meribath Kadesh of Numb. xx. 13, makes but little difference. The intention of all the wilderness trials is really here included. Cf. Exod. xvi. 5, where, on the occasion of the first murmuring God says, "I will rain bread from heaven,.....that I may prove them, whether they will walk in my law, or no."

In accordance with this reference, the next paragraph (8—10, divided from the preceding by Selah) introduces a declaration of God's will, borrowed from the Sinaitic Tables, and the next (11 to end), a mournful expostulation, grounded on the fact that faith had ever succumbed before these trials in the wilderness.

8. "If thou wilt hearken etc.," or perhaps "Would that thou wouldest hearken unto me," as in xcv. 7. The charge "Hear (שמע *sh'ma*), O my people," recalls the second recitation of the Decalogue in Deut. v., commencing with "Hear, O Israel, the statutes and judgments which I speak." In 9 "the key-note of the revelation of the Law from Sinai is struck: the fundamental command which opens the Decalogue demands fidelity to Jehovah, and forbids idol-worship as the sin of sins."

10 *a* in like manner is based on Ex. xx. 2, Deut. v. 6. "Open thy mouth wide, etc." in 10 *b* is, as Hengst. remarks, "equivalent to 'I am rich for all thy necessities, even for thy boldest wishes'" cf. vv. 14—16.

11 But my people would not hearken to my voice; and Israel would none of me.
12 So I gave them up to their own hearts' lusts: *and* they walked in their own counsels.
13 Oh that my people had hearkened unto me, *and* Israel had walked in my ways!
14 I should soon have subdued their enemies, and turned my hand against their adversaries.
15 The haters of the LORD should have submitted themselves unto him: but their time should have endured for ever.
16 He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.

11—15. Commandments and mercies were alike disregarded: and the Divine Voice now expresses a mournful regret that the chosen nation proved itself unworthy of its high vocation. But in this remonstrance the Psalmist would fain comprehend a warning to his readers, the Israel of the present, lest they should themselves yield to that faithlessness, which in the monarchical period, no less than in that of Moses, was the besetting national sin. And therefore the sin is exhibited as *present* (not past as A.V.) in vv. 13—15 (*vide infra*).

12. Rend. "*So I gave them up to the obduracy of their heart, that they should walk in their own counsels.*"

13—15. Rend. (13) "*Would that my people were hearkening unto me, and that Israel would walk in my ways:* (14) *Suddenly would I subdue their enemies, and turn my hand upon their adversaries:* (15) *The haters of Jehovah should fail before Him, but their time should be for ever.*" Cf. throughout Deut. xxxii. 28—30.

15. *Their time: scil.* that of Israel, who should enjoy perpetual prosperity, according to Targ., Kimchi, Rosenm. Some however think the references to passages where "time" is equivalent to "time of prosperity," of insufficient weight to justify the sudden transition from the "haters of the Lord," to "Israel," and therefore prefer (with Rashi and Ibn Ezra) to understand the time of the enemy's punishment: cf. Is. xiii. 22 "her time is near to come." *Fail before Him:* cf. xviii. 44 note.

16. "*Surely He fed him* [the old rebellious Israel] *with the fat of wheat: and with rock-honey would I satisfy thee* [the present Israel]."

This v. is one of great difficulty. The verb in hemist. *a* can hardly mean "would have fed," A.V., still less "would feed." For (1) unless the pointing is here incorrect the verb is *vay-yaa'cîlêhoo*, which must necessarily be a Past. The conditional form would be *v'yaa'cîlêhoo*. And as a Past it is rendd. in LXX., Syr., and Vulg. (2) The figurative expressions in this v. (as the ideas in vv. 13—15), are borrowed from Deut. xxxii. There God's *actual* supplying his people's wants, not-

withstanding their impatience, by manna, water from the rock, etc. is expressed thus, "He made him to suck honey out of the rock, and oil out of the flinty rock; butter of kine.....with the fat of kidneys of wheat" (vv. 12, 13). The similarity suggests that here as there the view is retrospective, not conditional or suppositious. Del. accordingly takes both verbs here as referring directly to the past, "He fed them with the fat of wheat; and with honey out of the rock did I satisfy thee." The v. is thus regarded as an abrupt picturesque conclusion to the historical sketch which is the main subject of the Psalm. Such a form of conclusion does seem to be the peculiar characteristic of a certain order of historical Psalm; we may compare lxxvii., lxxxiii., cvi., noting however that in none of these is the transition to the final picture equally abrupt.

We cannot but think that the verb אשביעך *asbîeăkâ* in hemist. *b*, which may be either historic or conditional, supplies that link of connection with vv. 13—15 which seems to be wanting in the historic *vayyaa'cîlêhoo.* In this v. we are reminded of the well-known song of Moses, Deut. xxxii. There God's gracious provision for ancient Israel is expressed in noble imagery, well known to every Hebrew. The Psalmist would fain say that as God, notwithstanding gainsayings and defections oft repeated, continually forgave Israel of old when repentant, and amply supplied his needs, so now should it be with the present Israel. And he expresses the amplitude and all-sufficiency of the Divine care in the figures "fat of wheat" (=best of wheat), and "rock-honey," both of which occur in Deut. xxxii. 12, 13. Of these the former perhaps refers more especially to the manna, the "corn of heaven" (lxxviii. 24), the θεῖον καὶ παράδοξον βρῶμα, and the other to the water brought miraculously from the rock struck by Moses, the excellence of which is the theme of sundry Rabbinic legends. In "*would I satisfy thee*" the 3rd person changes abruptly to the 1st, the Divine utterance having really been continued on in 15 and 16 *a*. Such variations of person are frequent in Hebrew poetry, and especially when God is the subject: cf. xli. 3, lxxiv. 18, Is. xxxviii. 12.

INTRODUCTION TO PSALM LXXXII.

THE UNJUST JUDGE REPROVED.

TITLE. "A Psalm, to Asaph."

THIS Psalm is addressed to certain national magistrates, in whose hands the administration of Justice had become a tool for partiality and peculation. We have no direct clue to its date or authorship. The abuse of which it treats was only too common after the separation of the two kingdoms. It is the theme of repeated Prophetic denunciation. It is the charge brought against Israel in the opening chapter of Isaiah: and the evil had rather increased than diminished in the times of Babylonish oppression, the era of Jeremiah and Ezekiel. A few words may be necessary on the organization of the Jewish magistracy. The office of a Judge was, generally speaking, the *ex-officio* prerogative of the Heads of Families, and the Levites. Under the former term were included two distinct classes of different rank—the "princes" and the "elders." The Princes were, it would seem, the heads of tribes; the Elders heads of sections of tribes. The Levites joined to the practical experience of these secular functionaries the legal acumen attained in the study of the Law, and the religious feelings engendered by a sacred calling. Above these functionaries was the High-Priest, who constituted in himself a Supreme Court of Appeal. Such appears to have been the judicial machinery of the nation on taking possession of Canaan. Between that time and the regal period the supreme judicial power of the High-Priest seems to have been ceded to the reformers and deliverers, who have given a name to the historical Book of "Judges." On the establishment of the Monarchy it was apparently designed that the king should be possessed of this judicial authority, and we find David and Solomon trying cases in person. The succeeding kings seem to have been content to transmit their prerogatives to the representative body of Princes, Elders, and Levites. Now one, now the other, of these component parts of the magistracy rise into prominence in the regal period, until we reach the reigns immediately preceding the Babylonish captivity; when "the princes (*sârîm*) appear as a powerful political body, increasing in influence and privileges, and having a fixed centre of action at Jerusalem, till in the reign of Zedekiah they seem to exercise the duty of a privy council, and especially a collective jurisdiction (2 Chron. xxviii. 21, Jer. xxvi. 10, 16)" Bibl. Dict. *Judges.*

Though, as we have observed above, there are no direct indications of the date of this Psalm, the fact of these unjust judges being addressed as שרים *sârîm* (v. 7, note), if granted, will perhaps suggest the era in which the "Princes" were the ruling elements in the magistracy. It may be that we have here a Psalm belonging to that period of distraction and disorganisation which culminated in the Babylonish captivity, and that the Psalmist addresses his stinging reproof to that aristocratic order whose wickedness roused the pious indignation of Jeremiah and Ezekiel (cf. Jer. ii. 8, v. 1, vii. 5, xxi. 12, Ezek. xxii. 27, xlv. 8, 9). The analysis of the Psalm is easy. The court of judicature is declared to be under the guardianship and surveillance of Him who is Judge of all; the duties He requires—the protection of the poor and needy—are contrasted with the unjust sentences and partiality of the professed administrators of justice. These are warned that notwithstanding the grandeur of their office—an office that indeed derives its lustre from a Heavenly antitype—they too are subject to the *sors una* of mortality. Lastly, God is entreated to exercise in person the functions which His representatives have so shamefully abused.

Hengstenberg and others suppose that God is the speaker from v. 2 to v. 7, so that only vv. 1, 8 proceed from the Psalmist in his own person. This is certainly possible; and the Psalm would be then constructed after the fashion of Ps. l., which it somewhat resembles in character. But on the whole, we think that as there are no obvious indications of a change of person, the whole is best taken as the utterance of the Psalmist himself.

GOD standeth in the congregation of the mighty; he judgeth among the gods.
2 How long will ye judge unjustly,

1. Rend. "*God is stationed in His Assembly: in the midst of the E'lôhîm He judges:*" i.e. in the Assembly of Judges God is ever present; and records a decision ever righteous, be theirs what it may. *a. His Assembly*, lit. "Assembly of God:" H. עדת־אל *a'dath êl*, not "mighty congregation," after such phrases as *har êl* "mighty mountain," *ar'zêy êl* "mighty cedars;" still less "assembly of Gods," LXX., Vulg., Arab., Æth. The phrase "Congregation of Jehovah," as applied to Israel generally, is of frequent occurrence (Numb. xxvii. 17, xxxi. 16, Josh. xxii. 16, 17; cf. Ps. lxxiv. 2); and it is especially noteworthy that the *judicial* assembly is, in Judg. xx. 2, styled the "Assembly of the people of God" *K'hal am hâ-e'lôhîm*. The assembly of judges is called God's Assembly, because convoked in His Name and on behalf of His people; just as the judges are in the second hemist. called *e'lôhîm*

and accept the persons of the wicked? Selah.
4 Defend the poor and fatherless: do justice to the afflicted and needy.
4 Deliver the poor and needy: rid *them* out of the hand of the wicked.
5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.
6 I have said, Ye *are* gods; and all of you *are* children of the most High.

as His representatives. *b.* At least three times elsewhere we find the term *e'lôhîm* "Gods" applied to the national magistracy. In Ex. xxi. 6, xxii. 8, *e'lôhîm* is rightly rendered "judges" in A. V. It were to be wished it had given the same rendering in Ex. xxii. 28. In this Psalm however, and more especially in v. 6, the significance of the term would be lost by a freer rendering. The application of the title of divinity to the magistrates of Israel is intelligible enough when we bear in mind the theocratic sentiment of the nation. The judge in all monarchical countries is regarded as the direct representative of the sovereign. Israel's only sovereign at the period when the term was first thus applied was Jehovah; and the judicial office borrowed alike responsibility and dignity from a typical relation to the prerogatives of the "Judge of all the earth." Bacon treats of the grandeur of earthly monarchs as representatives of God. But in the commonwealth of Israel, even during the regal era, it is the judge who is "a mortal god upon earth; unto whom the living God hath lent His own Name as a great honour, but withal told him he should die like a man, lest he should be proud, and flatter himself that God hath with His name imparted unto him His nature also." (Bacon's Essays. "Of a King.")

2. "Accept the persons of," i.e. take the side of, shew partiality to. The H. נָשָׂא פְנִים *nâsâ phânîm* primarily denotes the act of *raising the face* of another with the view of comforting him; cf. Gen. iv. 6, 7. Hence by a kind of familiarised metaphor it expresses the indication of peculiar favour or partiality to another. The LXX. rendg. *πρόσωπον λαμβάνειν* not only survives in the N.T. idiom, but originates the subst. *προσωπολημψία* of S. Paul and S. James.

3. "Do justice to." There is no occasion to render "acquit," as Del.: הצדיק *hitsdîk* may denote merely the act of "doing justice to" the person tried (cf. Is. l. 8, 2 Sam. xv. 4).

5. *b.* "The earth," or "*The land*," i.e. the Hebrew realm. Its foundations are shaken by the prevalent injustice, i.e. there is a bouleversement of all social order, of which justice is the prop. As Rabban Simeon says, "Upon three things the duration of the world depends, upon Truth, and Justice, and Peace, as it is said, 'Truth and Judgment of Peace judge ye in your gates' (Zech. viii. 16)." (Âbôth i.)

6. Ye are indeed, says the Psalmist, styled E'lôhîm, and verily,

7 But ye shall die like men, and fall like one of the princes.

8 Arise, O God, judge the earth: for thou shalt inherit all nations.

as representatives of the Divine tribunal, ye are of a higher grade than your fellow-men. Yet must your powers cede one day to those of death, and yourselves be arraigned before a Higher Tribunal.

The expression *e'lôhîm* has been explained in v. 1 note. "Children of the Most High:" in Gen. vi. 2, Dan. iii. 25 *b'nêy e'lôhîm* "sons of God" is a designation of the angels. The similar title here denotes also an elevation above the rank of ordinary human beings; but the elevation is only *ex officio*, not personal, as the Psalmist proceeds to shew. Luther well remarks, "Just as father, mother, preacher, minister, etc. are in every respect holy divine situations, although the persons who are in them may be knaves and rogues, thus.....magistrates are correctly called gods and the children of God, on account of their divine condition and the Word of God, although they be really vile knaves, as he complains that they are."

In John x. 34—36, our Lord replies to the Jews, "Is it not written in your law, 'I said, Ye are gods'? If he called them gods, unto whom the Word of God came, and the scripture cannot be broken, say ye of Him, whom the Father hath sanctified and sent into the world, 'Thou blasphemest;' because I said, I am the Son of God?" Here the argument turns on the words ἡγίασε καὶ ἀπέστειλε. The title E'lôhîm was allowed to those who were officials by mere accident of birth, and who in this case were personally unholy. *Â fortiori* was the title "Son of God" appropriate to Him Whose office and personal character were directly of God. A further distinction between those to whom ὁ λόγος τοῦ θεοῦ came merely in utterance (in their being appointed to office according to the sacred Tôrâh), and Him who was Himself ὁ λόγος τοῦ θεοῦ, and came in that character to men, may possibly be included.

7. "Like one of the princes" H. כאחד השרים *c'achad has-sârîm:* this expression is difficult. It can hardly bear the meaning "like any *other* of the princes," for there has been a distinction drawn between these *e'lôhîm* and mankind, which makes *c'âdâm* in hemist. *a.* equivalent to "as if mere men." Besides, Judg. xvi. 7, 11 is the only other passage that could be understood to warrant such a form of expression. On the other hand, the rendg. "like one of the princes," justifiable enough as far as construction is concerned, introduces a comparison lacking in point. What princes? "Any one of the princes who in the course of history have been cast down by the judgment of God," according to Del. and Hengst. But all princes are not so brought down,

and *has-sârîm* must denote princes generally. All princes *die*, it is true: but if the hemist. refer to death, why such an anticlimax—you are indeed exalted above humanity, even to Divinity, but you must die like a mere human being, like a mere *prince?* Searching for another meaning for *c'achad*, we find that the form *achad* occurs sometimes exactly in the signf. of the absol. *echâd* (i.e. not as a constructive, nor as a quasi-constructive followed by the prepos. מִן *min*). Thus it is used in Gen. xlviii. 22, Ez. xxxiii. 30, Zech. xi. 7. It is at least possible that just as in Zech. xi. 7 *l'achad* twice occurs in the sense of *l'echâd*, so here *c'achad* is equivalent to the common *c'echâd*, "together," "in like manner." If this be granted, the difficulty of the v. vanishes. "*But ye must die like mortal men: yea, even in the same way* [as they], *O ye Princes, shall ye fall*," is a rendg. well suited to the context, and free from anticlimax. There is no occasion to read *c'echâd*, as Ewald; nor does his rendering "and fall, O ye princes, *together*," or "like one man," seem so appropriate as the above. For *c'echâd*, "in like manner" cf. Eccl. xi. 6, Is. lxv. 25. On the application of the title "princes" (H. *sârîm*), to the national judges, see Introd.

8. Rend. "*Arise, O God, judge Thou the land: for all the nations are Thine inheritance.*"

b. Lit. "For Thou hast all the nations as Thine inheritance." There is no reason to infer from this hemist. with De Wette that the Ps. is a protest against the tyranny of *Gentile rulers*. The logical connection with the foregoing is obvious enough. *All* nations are the inheritance of the God of truth and justice; therefore it concerns Him if injustice is done in any single country, as now in Israel. He is implored to "judge" the land in person, and thus quell the prevalent injustice.

INTRODUCTION TO PSALM LXXXIII.

A PRAYER AGAINST A CONFEDERACY OF HOSTILE NATIONS.

TITLE. "A Song, a Psalm, to Asaph."

WHEN did this confederacy take place? Nowhere in Old Testament history have we any event that precisely harmonizes with the formidable onslaught which terrifies the Psalmist; no fewer than ten distinct tribes being here set before us as preparing a conspiracy which has for its aim the utter extermination of Israel. How difficult it is to

associate any invasion recorded in Scripture with that here depicted may be seen from the following compendium of attempts at identification:

I. Ewald supposes that the attempts of "the Arabians, and the Ammonites, and the Ashdodites," under Sanballat the Moabite, and Tobiah the Ammonite, to hinder the rebuilding of the Temple, in the time of Nehemiah, are the subject of the Psalmist's protest (cf. Neh. iv. 7). To this theory we object: 1. In this case there would probably be mention made of the Samaritans, the most virulent of Nehemiah's opponents. 2. There would not be mention made of the Amalekites, the last remnant of that nation having been exterminated under Hezekiah, 1 Chron. iv. 43. 3. Asshur moreover was at that time no longer a people, since Assyria had been reduced by the Medes cir. B.C. 625. It has been suggested indeed that Asshur may perhaps denote Syria. But in no other passage is Syria so designated. 4. The object of these nations was simply to prevent the rebuilding of the Temple. Even in this they were not particularly strenuous; and it is pure assumption to suppose that they wished to cut off Israel from "being a nation," so that Israel should be no more "in remembrance," v. 4.

II. In 1 Macc. v. we read that when the "surrounding nations" (specified afterwards as the sons of Bean, Esau, and Ammon), "heard that the Jews had restored the altar which Antiochus Epiphanes had polluted, and had 'dedicated' the sanctuary afresh," they were exceedingly angry, and "counselled to destroy the generation of Jacob who were among them;" a design which was counteracted by the energy and skill of Judas Maccabæus. Hitzig and others refer the Psalm to this occasion. To this theory we object that the mention of Amalek and Asshur is even more inexplicable in the Maccabæan era than it is in the time of Nehemiah.

III. Kimchi and the majority of commentators find the occasion of this Psalm in the league of foreign tribes against Jehoshaphat, mentioned in 2 Chron. xx. The tribes composing this league were,—as far as we can gather from the text of vv. 1, 2, when cleared of some obvious corruptions,—Moab, Ammon, the Mehunim (מהמעונים, "they of the Mehunim," after LXX. and Kimchi, should be read for מהעמונים, "they of the Ammonites"), and a great multitude from beyond the [Dead] sea, from Edom (מארם being a necessary emendation for מארם). The term Mehunim, it is argued, includes the *Arab* tribes mentioned in this Psalm, viz. Gebal, the Ishmaelites, and Hagarenes, for instead of the Mehunim Josephus mentions a large band of Arabians. *Antiq.* IX. 1, 2. "The Edomites, the Moabites, and Ammonites ...are not only mentioned in this Psalm, but are also introduced as

those with whom the whole enterprise originated (?);" Hengst. Further, we find in 2 Chron. xx. 14 that on Jahaziel, "a Levite of the sons of Asaph," came "the Spirit of the Lord," and that he cheered and exhorted the army of Israel when preparing to resist this formidable attack. It is supposed that our Psalm, which is entitled "to Asaph," may have been the production of this inspired Levite. To this theory we object that explain Mehunim as we may, we still have no allusion on the part of the Chronicler to the presence of Amalek, nor yet to that of the Philistines from the West, and Tyrians from the North, in this confederation of South-eastern tribes. And is it probable that he should know nothing of the help given by remote Asshur, a country then infinitely more important (as the relics of the *Kileh-Sherghât* series of monarchs testify) than any other of Israel's neighbours, save perhaps Babylon?

From the above it will be gathered that it is extremely difficult to associate this Psalm with any historical incident recorded in Scripture. The reference to the invasion in Jehoshaphat's reign, termed by Hengst. "the *correct* view," is really nothing more than the most popular and least objectionable. If it be accepted we must presume either (*a*) that the South-eastern assailants of 2 Chron. xx. endeavoured at the commencement to gain the alliance of Philistia and Tyre, and even of the great Assyrian empire; that this attempt, unsuccessful in the sequel, was, when the Psalm was written, both noted and threatening; but that the Chronicler, writing long afterwards, either did not know of it, or, since it was not successful, passed over it in silence. Or (*b*) that the threatening invasion on the part of the tribes surrounding Mount Seir, combined with manifest ill-will on the part of all Israel's neighbours, induces the Psalmist to write a complaint, in which the league is, because of this ill-will, raised to proportions never actually attained. The ten leading powers are then introduced as a poetic representation of the Gentile world, ever hostile to the nation of separatists, ever sympathising with the people who are for the time Israel's set foes. But even thus, there remains the difficulty that the remote Assyria is spoken of as furnishing real *material* aid; cf. ver. 8, note.

We are therefore of opinion that, while the South-eastern invasion in the time of Jehoshaphat is in many respects similar to the invasion here described, our want of information renders it impossible to assert positively that it is this danger which evokes the Psalmist's prayer. We find no difficulty in this conclusion; for there is no reason to imagine that we have in the historical books of the Old Testament either an exact or an exhaustive account of all the invasions to which the sacred nation was exposed.

KEEP not thou silence, O God: hold not thy peace, and be not still, O God.

2 For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.

3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.

4 They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance.

5 For they have consulted together with one consent: they are confederate against thee:

6 The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;

7 Gebal, and Ammon, and Amalek;

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1. *a.* Lit. "Let there not be stillness to Thee, O God." "Stillness" דמי *d'mî* from Rt. *dâmâh* or *dâm:* cf. Is. lxii. 6, 7. The LXX. wrongly, ὁ θεός, τίς ὁμοιωθήσεταί σοι; as if אל דמי were לא דמה.

3. *b.* "Against Thy hidden ones:" i.e. against those whom Thou hast set apart and guarded as Thine own peculiar possession. The same verb occurs in the passages "In the time of trouble He shall *hide* me in His covered place," xxvii. 5; "Thou shalt *hide* them in a covered place from the strife of tongues," xxxi. 20; and the same imagery expressed in different language, may be found in xvii. 8, Is. xxxii. 2.

5. Rend. "*For they have devised a counsel together: that they may make a compact against Thee.*" *a.* Lit. "For they have counselled in *mind* together." The Hebr. לב *lêb* here refers probably, not to the hearty earnestness (Hengst.) or unanimity (LXX. after *lôb-echâd*, 1 Chron. xii. 38) of the counsel, but to the intelligence and thought with which it was devised. Cf. for this meaning of *lêb* Hos. vii. 11, Prov. vii. 7, Job xii. 3.

6. "The tabernacles:" i.e. the *dwellers* in tabernacles, the nomad tent-dwelling tribes. It may be noticed that *ahl*, the kindred Arabic form to H. אהל *ôhel* "tent," = "a people." With respect to this league of nations see Introd. As it is not the Psalmist's object to give a historical analysis of the conspiracy, we cannot fairly attach importance to the order in which the tribes are mentioned. Still less can we assert that the Psalm must have been written before "Assyria," which is mentioned last, "became a leading power," Perowne. There is, however, a slight distinction between Assyria and the other powers (cf. 8 note); and the second mention of Moab and Ammon (the "children of Lot") *perhaps* justifies the assumption that these two were the nucleus of the conspiracy. "The Ishmaelites" spread over the country S. of Palestine (Gen. xxv. 18). "The Hagarenes" dwelt in the land of Gilead, E. of Palestine; they were expelled (but perhaps not permanently) by the tribe of Reuben in the days of Saul, 1 Chron. v. 10, 18—22.

the Philistines with the inhabitants of Tyre;
8 Assur also is joined with them: they have holpen the children of Lot. Selah.

9 Do unto them as *unto* the Midianites; as *to* Sisera, as *to* Jabin, at the brook of Kison:
10 *Which* perished at En-dor: they became *as* dung for the earth.

7. *a.* "Gebal," probably not the maritime town of Phœnicia (Ezek. xxvii. 9); but the mountainous region S. of the Dead Sea (still so called), in the immediate vicinity of the tribes mentioned in v. 6. "Amalek:" this tribe was descended from Esau, and survived apparently till the time of Hezekiah among the Edomites. Josephus speaks of Γοβαλῖτις and Ἀμαληκῖτις as belonging to Idumæa, *Ant.* ix. 1, 2.

b. Lit., "Philistia with the inhabitants of Tyre:" "the two nations of the coast of the Mediterranean, which also appear in Amos i. (cf. Joel iii.) as making common cause with the Edomites against Israel." Del.

8. *a.* "Also," or "Yea," or "Even," H. גַּם *gam:* apparently there is a distinction drawn between Assyria and the other countries. This may be because Assyria was the most remote from Palestine, and its presence in the confederacy was therefore remarkable; or "also Assyria" may denote that (perhaps because of its distance) Assyria did not take such a prominent part in the matter as the other countries, but merely sent a small contingent.

b. "Have holpen," lit. "Have become an arm to:" note that in Syr. "son of the arm"=*helper;* the Arab. has a similar form of expression, cf. Koran xviii. 49 "promise to be to me back and arm," i.e. *protection* and *help.* Gesen.

At the end of this v. comes a *Selah,* denoting that the Psalmist passes on from the enumeration of the dangers to a prayer for deliverance.

9. *a.* "As unto the Midianites:" Gideon's encounter with the Midianites, when there "fell 120,000 men that drew the sword," became proverbial in Israel, as an occasion of complete victory and great slaughter: cf. Is. ix. 4 "as in the day of Midian," and x. 26 "according to the slaughter of Midian."

b. Or "*In the gorge of Kishon*": H. נַחַל *nachal* may denote either a stream, or a hollow glen with a stream flowing through it. The reference is to Barak's great victory over Sisera, the captain of Jabin, when the river Kishon "swept away" the corpses of the fallen.

10. "Endor" between Tabor and Megiddo. The exact site of the battle-field is not given in Judg. iv. or v.; but it is said to be near

11 Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna:
12 Who said, Let us take to ourselves the houses of God in possession.
13 O my God, make them like a wheel; as the stubble before the wind.
14 As the fire burneth a wood, and as the flame setteth the mountains on fire;
15 So persecute them with thy tempest, and make them afraid with thy storm.

Tabor, Megiddo, and Taanach, and the river Kishon. Endor and Aphek are the sites that best correspond to this designation.

11. Rend. "*Make them—their nobles—as Oreb and Zeb: and all their leaders as Zebah and Zalmunna.*" The poet glances back once more at the great typical defeat of Midian, whose "princes" (*sârîm*, Judg. vii. 25) were Oreb and Zeb, and whose "kings" Judg. viii. 5, were Zebah and Zalmunna. *Leaders:* the H. נָסִיךְ *nâsîc* primarily means a "constituted" king, but sometimes a subordinate prince or chief; cf. Josh. xiii. 21. Here Judg. viii. 5 shews that persons of royal and supreme authority are meant. Targ. rightly "their kings."

12. Rend. "*Who have said, Let us take to ourselves as a possession the dwelling-places of God.*"

Who: referring to the present foe, not to the ancient leaders of Midian; the antecedent is "them" in "unto them," v. 9. *Dwelling-places*; not "pastures" (Perowne). The H. נָאוֶה *nââh* (connected perhaps with *valeiv*)=a place of dwelling. The context sometimes makes the rendg. "pasture" necessary, as in *bi-n'ôth deshe* "green pastures" A.V., lit. "grassy habitations," Ps. xxiii. 2, and in the similar phrases *n'ôth rôîm*, lit. "dwellings of shepherds," *n'ôth midbâr*, lit. "prairie-dwellings." But such connection is only accidental; and to render in Ps. lxxiv. 2 "*pastures* of violence," or in Lament. ii. 2 [The Lord hath swallowed up all] "the *pastures* of Jacob," would be absurd. The term *dwelling-places of God* is not to be limited to the Temple, or to "synagogues of God," lxxiv. 8. The *sacred nation itself* is constantly regarded as the habitation of God, as e.g. in Ex. xxix. 45, "I will dwell among the children of Israel, and will be their God:" for an expansion of the metaphor cf. Ps. lxviii. 18.

13, 14, 15. Rend. (13) "*My God, make them like dust whirled about: like straw before the wind.* (14) *As a fire* [which] *burns up the forest: and as a flame* [which] *singes the mountains;* (15) *even thus do Thou pursue them with Thy tempest: and terrify them with Thy storm.*"

The Poet now turns from the past, and expresses plainly the fate which he would fain see overtake the foes of his nation. In 13 *a*. כַּגַּלְגַּל *cag-galgâl* lit.="as the whirl," scil. of any light substances be-

16 Fill their faces with shame; that they may seek thy name, O LORD.
17 Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:
18 That *men* may know that thou, whose name alone *is* JEHOVAH, *art* the most high over all the earth.

fore a hurricane (Kimchi), as in Is. xvii. 13. We must reject, as involving a far-fetched metaphor, the rendg. "as a wheel" (=as a wheel set going on a steep pitch, an emblem of the precipitate downward course of the victims of God's displeasure), though this is supported by the Targ. LXX. and other ancient authorities. We might rend. "as *when* there is a whirlwind," cf. lxxvii. 18; but this would mar the symmetry of the verse, as כקש *c'kash* in hemist. *b* clearly means "as straw," not "as *when* there is straw" before the wind.

In 14, 15, כ *a* has the same meaning, but instead of the destroyed, the Destroyer Himself becomes the subject of the simile. As a fire in an arid region, burning the forest-trees, and singeing (lit. licking up) the mountain-tops, even thus may God visit the enemy with the raging tempest of His indignation.

16. Or, "Fill their faces with shame: *and then* they will seek Thy Name, O Jehovah:" i.e. If by no other means, at all events by the miraculous manifestation of Thy wrath, the foe shall be convinced that "JEHOVAH, He is the God." On *Thy Name*, vide infra. The punishment, it should be observed, is besought chiefly as the means of the *conversion* of the foe. The prayer of v. 16 is further expanded in vv. 17, 18, which should be rendd.—(17) "*Let them be ever put to shame, and terrified; and let them be confounded, and perplexed:* (18) *and* [then] *shall they know that as for Thee—Thy Name is* 'JEHOVAH, *the only self-existent One, the Most High over all the earth.*'"

17. *Be perplexed*, not "perish," as A.V., which having thus slain the subject of the verbs in v. 17, is forced to render "that *men* may know, etc." in 18, instead of "that they may know."

18. *Thy Name is*, is equivalent to *Thou art:* thus in Ps. viii. 1, "How excellent is Thy Name"="How excellent art Thou;" cf. ver. 17. For the sacred name JEHOVAH, denoting, as it does, attributes which are only *Divine*, cannot be alienated from Him. There cannot possibly be more than ONE whose name is JEHOVAH; and so when His Name is mentioned, of necessity HE is mentioned, and therefore "HE is His Name, and His Name is HE" Kimchi. Whereas any other name whatsoever, even the name Elohim (cf. Ps. lxxxii.), others may bear too. And this explains the Psalmist's wish that the foe may know that "*As for Thee, Thou art Jehovah.*" He would have them know that it is Israel's God to whom belongs the Name that

can belong but to One, the Name denoting Eternal existence and unchangeableness.

The only self-existent One. H. לבדך *l'baddecâ*, "*Du Einziger.*" So Neh. ix. 6 "Thou art JEHOVAH, the only self-existent One." Cf. further Ps. li. 4 "Against Thee, Thou only self-existent One, have I sinned;" and lxxi. 16 "I will make mention of Thy righteousness, Thou only self-existent One."

INTRODUCTION TO PSALM LXXXIV.

THE CONSOLATIONS OF DIVINE WORSHIP.

TITLE. "To the Precentor upon Gittith, a Psalm, to the sons of Korah."

A PIOUS worshipper, who has been debarred the privilege of access to Mount Zion, depicts the gladness of restoration, and the sorrows of the period of exclusion. He extols the grandeur of the Divine Service, and the faithfulness of Jehovah God of Hosts to all who cleave to Him in the day of affliction. We see no reason for thinking that the Psalmist is at the actual time of writing debarred from the privileges of the Sanctuary. His affliction is apparently past (ver. 2 note). It was in a bygone time that his soul sighed and languished for the Courts of Jehovah: he is now in a position in which his whole being may rejoice in the Living God.

Those who understand the Title "to the sons of Korah" to denote Korahitic authorship, see in the writer a Levite Poet, who has been hindered by some national calamity from taking his turn in the ministrations of the Tabernacle or Temple. The allusion to the official ministrations in vv. 4, 10, is supposed to harmonize with this theory. It is however by no means probable that the 'Sons of Korah' themselves wrote the Psalms to which this title is attached (see Proleg. chap. VI.). Further vv. 4, 10 would seem rather to contrast the position of the writer with that of the officials of the Temple, from which we should be inclined to infer that the Psalm was written by one who had no share in their functions. Again, the prayer "Look upon the face of thine Anointed," following the words "Hear *my* prayer," can hardly but be a prayer for the Psalmist himself, who, if a Levite, would not lay claim to the title "Anointed," the appellation of the Priest or the King.

A clue to the discovery of the author is we believe furnished us by the striking resemblance which this Psalm bears to the composition

Psalm xlii.—xliii. The attractiveness of Divine Worship and the sorrow experienced by one who has been deprived of it are the themes of that as of this Psalm. Certain phrases are common to both. We may in fact well imagine that the same affliction is treated of in the two Psalms: only in Ps. xlii.—xliii. that affliction is instant, in Ps. lxxxiv. it has passed by, and the mournful writer is now cheered by the thought of ready access to the "Living God." We are convinced that Ps. xlii.—xliii. is to be assigned to David; and, bearing in mind how frequently the title "Anointed," here claimed by the writer, is applied in the Psalms to David, we are led to infer that it is he who is the author of Ps. lxxxiv. The circumstances of David's banishment during Absalom's insurrection are such as might well evoke Ps. xlii.—xliii.; those of his restoration are equally applicable to Ps. lxxxiv. The similarity between this and acknowledged Davidic Psalms, and especially Ps. xlii.—xliii., may be gathered from the following references. The expression "my King and my God," v. 3, recurs only in Ps. v. 2; "Living God," v. 2, only in xlii. 2. The term מגן *mâgên* "a shield," v. 11, applied to God, is characteristic of David; cf. iii. 3, xviii. 30, 35: so is the title יהוה אלהים צבאות *Y'hôvâh E'lôhîm Ts'bâôth* v. 8, cf. lix. 5. The similarity both in thought and phraseology of v. 2 with xlii. 2, and v. 4 with xlii. 4 and 5 is obvious; the affectionate appellation "my God," noticeable in xlii. and xliii., occurs in vv. 3, 10. It may be also noticed that both xlii. and lxxxiv. were dedicated by their writer "to the sons of Korah."

No objection, as far as we know, can be raised against this theory, except on the assumption, that, as the Psalms in this Third Book are for the most part obviously non-Davidic, therefore not one Psalm in it can be ascribed to David. This theory is we believe disproved by the Title of Ps. lxxxvi., the authenticity of which is verified by the characteristics of the Poem (see Introd. to lxxxvi.).

We are inclined, therefore, to adhere to the conclusions to which the internal characteristics of Ps. lxxxiv. guide us; at least we know of no theory of authorship which is not open to objections of greater weight. It may be well to close this preface with an enumeration of the best-known of these theories. Hengstenberg and Delitzsch suppose the author to be a Levite follower of David; they assign to it the date we adopt above, viz. that of the Absalomic insurrection. Ewald, concluding, in deference to v. 9, that the author is a king, supposes that the restoration of Jeconiah after a long imprisonment (2 Kings xxv. 27—30) may have induced him to express his gratitude to Jehovah in this Psalm. Others find an occasion in the great Passover of the 18th year of king Josiah, "such as was not holden from the days of the

judges that judged Israel" (2 Kings xxiii. 22). Others suppose that it was composed by Jahaziel the Levite, who assured Jehoshaphat of victory.

HOW amiable *are* thy tabernacles, O LORD of hosts!
2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.
3 Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O LORD of hosts, my King, and my God.
4 Blessed *are* they that dwell in thy

1—3. The joy with which the Psalmist sees the fulfilment of past yearnings.

1. *a.* "Amiable," i.e. "*Beloved*," or "*Dear*." (H. ידידות *y'dîdôth*.)

2. "*My soul pined, yea, and languished for the courts of Jehovah; my heart and my flesh shall* [now] *sing for joy to the Living God*." The Psalmist's yearning was in a past time, when circumstances forbade any access to the Sanctuary. He is now prepared to join in the beloved service with all devotion of mind and body. Both A.V. and P.B.V. have overlooked the distinction between the Past and Future tenses, while the LXX. translates as if their position was reversed.

The courts of Jehovah. "The Tabernacle certainly had only one court (חצר *châtsêr*): the arrangement of the Davidic tent-temple, however, is indeed unknown to us, and according to reliable traces it may be well assumed that it was more gorgeous and more spacious than the old Tabernacle, which remained in Gibeon." Del.

The living God: H. אל חי *Êl chay*, the expression used by the Psalmist in xlii. 2. It occurs nowhere else in this form, though *E'lôhîm chay* occurs in Is. xxxvii. 4, 17, and *chay Y'hôvâh*, "as Jehovah lives," is a frequent form of adjuration.

3. It need scarcely be said that this is a metaphorical expression of the sense of protection and peace, with which the Psalmist and his companions in exile approach again the sanctuary. In Ps. xi., written during persecution, David speaks of those who advised him to flee "as a bird" to the mountains. Similarly here, when restored to tranquillity, he compares himself to a bird, which, after flying from place to place, has at last found a nook where its brood may be left in security. Whether any sparrows or swallows were actually wont to build in the sacred precincts (a question gravely discussed by many commentators), is utterly irrelevant. The brood, if it be necessary that they should have a counterpart in actual circumstances, are the beloved followers and companions of the lately exiled Psalmist.

house: they will be still praising thee. Selah.
5 Blessed *is* the man whose strength *is* in thee; in whose heart *are* the ways *of them.*
6 *Who* passing through the valley

Delitzsch alludes to the appellation *pir'chêy c'hunnâh* "brood of the Priesthood," bestowed on the sons of the Priests at the time of the second Temple; and we may make use of this parallel without adopting the conclusion that the author was a Levite. Cf. further, for the Hebrew idea of relationship between leader and followers, Ps. lxviii. 30 "the multitude of bulls with the calves of the people."

4. *a.* "That dwell in Thy house:" the officials of the Davidic Tabernacle. Cf. Jeremiah's address to Pashur, chief governor in the house of the Lord, where the officials are termed "those that dwell" in the house, Jer. xx. 6.

b. Rend. "*They will be ever praising Thee.*" *Ever*, i.e. continually and despite all hindrances, both these meanings belonging to the H. עוֹד *ôd.* Note that David in the affliction lately past declares, "I will persist in giving Him thanks" (*ôd ôdennoo*).

5—7. The blessedness of those, who though not officials of the sanctuary, are yet in spirit devoted to God. Such shall find continual peace; the very sorrows of their spiritual life shall engender greater joy and greater strength; and in the end the Presence of God shall be their everlasting portion. We notice that the course of these believers is expressed under the figure of a pilgrimage. The metaphor is familiar enough to us: to the Jew, bound by the Law to go up to Jerusalem at the occurrence of the three great Feasts, it was doubly significant.

5. *b.* Rend. "[The] *high-roads are in their hearts*," i.e. in the hearts of such men. The *high-roads* (H. מְסִלּוֹת *m'sillôth*, from Rt. סָלַל *sâlal* "*sustulit*"), from the subsequent mention of the "valley of Bâcâ" and of the journey's termination at "Zion," mean primarily, it would seem, the route actually taken by pious pilgrims journeying to Jerusalem. So Ibn Ezra. But this route is only introduced as typical of the spiritual course of the believer. Similarly, the "valley of Baca" denotes the trials attendant on this course; and "Zion" denotes its end, the Heavenly and "true Tabernacle." Besides deprivation of actual access to the sanctuary, David's expulsion had entailed spiritual trials and conflicts; and these, and the way in which they should be regarded, are his present theme. Thus only can the introduction of the "valley of Baca" (cf. 6 note), and its transformation to a valley of joy, be explained. We have no reason to believe that the pilgrimages to

of Baca make it a well; the rain also filleth the pools.
7 They go from strength to strength,
every one of them in Zion appeareth before God.
8 O LORD God of hosts, hear my

Jerusalem were actually beset with any real trials or dangers; but they certainly must have led through many secluded and dreary scenes, one of which may well be introduced as figurative of a season of spiritual depression.

6. Rend. "*When passing through the valley of Bâcâ they make it a place of fountains: yea, and with blessings shall the early rain cover it.*"

What is meant by the "valley of Bâcâ" (H. עמק הבכא)? (1) "The name of a place or valley where are the trees called *B'câîm*," according to Ibn Ezra. It is in favour of this interpretation that in 2 Sam. v. 24, 1 Chron. xiv. 14, 15, we find mention of the *b'câîm* (A.V. "mulberry") trees in the valley of Rephaîm, N.W. of Jerusalem. The tree may then be assumed to be identical with the Arabic *bâkâ* (a tree which is of the balsam order and abounds in the *arid valley* of Mecca), and to have given its name to a similar valley, not necessarily that of Rephaim, through which the pilgrim high-roads passed. Thus Del. and Ewald. (2) Hengst. and others, who discard entirely the reference to the pilgrimages, and give a restrictively ethical interpretation to the "high-roads" of v. 5, identify *Baca* in this v. with *b'cî*, or *beceh*, "weeping." The "valley of Baca" is then simply imagery, "an emblem of a low or miserable condition," which by faith and patience is made to abound with fountains of salvation. "Into such a valley David found himself cast down from the height of his prosperity in the time of Absalom:" Hengst. According to Burckhardt there is a "Valley of Weeping" (*Wady Beka*) in the neighbourhood of Sinai; but this does not help Hengst.'s case, as he does not suppose that any valley in Palestine was actually named Baca, and the Sinaitic valley, moreover, received its name from a puerile legend, here quite irrelevant. (3) It appears possible to combine these two views. We not unfrequently find a kind of *double-entendre* in the Hebrew usage of proper names (cf. Gen. xlix. 19, 22, and especially Mic. i. 10, 11), and the practice is in Rabbinic extended to ordinary substantives. While we cannot admit that *bâcâ*="weeping" (for this noun-form is not so used), it is possible that a noted spot in the pilgrim route, perhaps like its Arabic namesake fertile only in clumps of the Bâcâ tree, is here particularly selected, on account of the resemblance between *Bâcâ* and the subst. *b'cî*, "weeping." Thus "the high-roads" and "the valley of Baca" have a signification neither literal nor ethical *exclusively*, for both

prayer: give ear, O God of Jacob. Selah.

9 Behold, O God our shield, and look upon the face of thine anointed.

10 For a day in thy courts *is* better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

11 For the LORD God *is* a sun and shield: the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly.

12 O LORD of hosts, blessed *is* the man that trusteth in thee.

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senses are included. Here then the real meaning is, "Blessed are they who can, by faith and endurance, make the dreary spots of life a source of spiritual joy; such shall receive additional joy from Higher sources. Having of themselves made the solitary valley a well of comfort, they are yet further rewarded by refreshing showers from Heaven above, the "early rain" of God's beneficence.

The ancient authorities have all given to בכא *Baca* the sense of "weeping." *Blessings:* the H. ברכות *b'râcôth*, is rendd. in A.V. and P.B.V. as if *b'rêcôth*, "pools." *Early rain*, H. מורה *môreh*, found in this signf. only in Joel ii. 23; and therefore taken by LXX. and Hengst. to mean, as frequently, "lawgiver" or "teacher"; a signf. here quite inappropriate. The LXX. rendg. of v. 5 *b* and 6 runs thus: *ἀναβάσεις ἐν τῇ καρδίᾳ αὐτοῦ διέθετο, εἰς τὴν κοιλάδα τοῦ κλαυθμῶνος, εἰς τόπον ὃν ἔθετο. Καὶ γὰρ εὐλογίας δώσει ὁ νομοθετῶν. Cover* (H. יעטה *yaa'teh*, the Hiph. Fut.), lit. "enshroud," or "enwrap." It is, however, possible that the Rt. *âtâh* may here bear the meaning of the kindred Arab Rt. *atâ* (IV.), *dedit* (cf. LXX.), so that the meaning in hemist. *b* is—"blessings will an early rain bestow on it."

7. Strength is but increased by dangers and discouragements; and in the end, as the real journey, so that typified, finds its resting-place in the immediate Presence of the Lord.

8—12. Further reflections, suggested by the visit to the sanctuary, and especially a prayer for future (8, 9), and a recognition of recent mercies (11, 12).

9. "Our shield:" a vocative, and used as a Divine title, cf. iii. 3, xxviii. 7: not the object of the verb "behold," and a designation of God's "anointed," after xlvii. 9.

10. Lit. "I had rather keep the threshold," etc. That the "*tents* of wickedness" are contrasted with the "house of God," perhaps indicates as Del. suggests that the Psalm was written when the adytum was within a tabernacle or tent, i.e. before the Temple was built.

INTRODUCTION TO PSALM LXXXV.

RETURN FROM CAPTIVITY; A GLORIOUS FUTURE.

TITLE. "To the Precentor, to the sons of Korah, a Psalm."

IN the first three verses the Psalmist thanks God for forgiving national transgressions, and turning back 'the captivity of Jacob.' In vv. 4—7 God is implored, in a prayer which it is somewhat difficult to harmonize with this thanksgiving (see notes), not to protract His wrath, but to turn and revive His people. In v. 8 the answer to the prayer is declared: peace is promised to the nation, only let them not turn again to the folly of the bygone time. In vv. 9—13 the tone of joy and hope is resumed; and abundance of blessings, both spiritual and material, is confidently predicted. At what period is it more likely that such conflicting feelings should arise, than when the restored exiles, under the leadership of Nehemiah, undertook to rebuild the walls of Jerusalem, and restore the institutions of the Jewish Law; and when the people, mourning at the hearing of the Law, were comforted by Nehemiah, who told them that the "joy of the Lord" was their strength (Neh. viii. 9, 10)?

The confident tone with which the Psalm closes well befits this epoch. It was then that Jeremiah's prophecies "Jacob shall return," "I will turn back the captivity of Jacob's tents" (Jer. xxx. 10, xxxvi. 18; cf. our ver. 1), had attained fulfilment. Then too the glorious future, promised in the later chapters of Isaiah, appeared to dawn before the reinstated nation. And still the voice of prophecy was speaking; and great promises were being revealed by the inspired Zechariah. Naturally, it is the diction of this prophet that most resembles the diction of the Psalmist.

His confidence in the advent of salvation and glory, v. 9, reminds us of Zechariah's prophecy of The Branch who "shall build the Temple of the Lord" and "bear the glory" (vi. 12). His expectation of material blessings (v. 12) may well be compared with the prophet's declaration "There shall be the seed of peace; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew, etc." (Zech. viii. 12.)

This Psalm together with xix. and xlv. is appointed for the Morning Service on Christmas-day.

LORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.
2 Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.
3 Thou hast taken away all thy wrath: thou hast turned *thyself* from the fierceness of thine anger.
4 Turn us, O God of our salvation, and cause thine anger toward us to cease.
5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?
6 Wilt thou not revive us again: that thy people may rejoice in thee?
7 Shew us thy mercy, O LORD, and grant us thy salvation.
8 I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.
9 Surely his salvation *is* nigh them

3. *b*. "Turned thyself from," A. V. rightly. We cannot rend "Thou hast turned back *part* of the fierceness of thine anger," Maurer; for he must. *a* declares that *all* God's wrath is taken away. There is no "confusion of two constructions" (Perowne) involved in the use of the Hiphil here and of the Kal in the next verse. The use of the Hiphil in signf. "turn oneself," is as in Ezek. xviii. 30, 32; and in v. 4 *shoobênoo* has the usual Kal signf.

4—7. A penitent intercession: wherein God is depicted, despite what has been said in vv. 2, 3, as still angry with Israel. Perhaps we are to suppose that just as David, though forgiven his sin, had to bear God's visitation in the loss of his child, so the nation, whose sin had been covered, still sees the marks of God's anger in the loss of its Temple, and of its former position among the nations. But we suggest that vv. 4—7 may be a recital of an intercession strictly belonging to the exile now ended. The Psalmist perhaps carries his thoughts back from the present joyful prospect to the recent state of gloom and despondency, when the continual prayer for pardon and restoration was offered up. Then at v. 8 the Psalmist declares what has been the answer to this prayer, a promise of peace, but a warning against relapse to sin.

4. For "Turn us" rend. "*Turn back for us*," or "*Turn as regards us*:" H. שׁוּבֵנוּ *shoobênoo*. The use of the Kal with the pronom. affix is as in *k'dashtîcâ*, "I am righteous with regard to thee," i.e. as A.V. "I am holier than thou," Is. lxv. 5. Cf. too *y'goor'câ*, Ps. v. 4.

8. Whether the petition 4—7 belongs to times present or times recent, v. 8 certainly introduces the answer, "*I will hear what God Jehovah will speak:—surely He speaks peace to His people, and to His saints; but let them not turn again to folly.*"

We have no reason for supposing the Psalmist to be a Seer or Prophet. He receives no vision, as did Habakkuk on a similar occasion (Hab. ii. 1, etc.): the answer to the prayer is inferred from the fact that

that fear him; that glory may dwell in our land.
10 Mercy and truth are met together; righteousness and peace have kissed *each other.*
11 Truth shall spring out of the earth; and righteousness shall look down from heaven.

the exile is ended. It is couched in terms based on past promises (e.g. Is. lvii. 19, "Peace, Peace to him that is far off, and to him that is nigh;" cf. Jer. xxxiii. 6), of which the present situation indicates the speedy fulfilment. The reservation, *but let them not turn*, etc., is to be understood as part of the Divine response. The abrupt change of construction is as in xxxiv. 5, xli. 2. The rest of the Psalm is the utterance of the Psalmist in his own person. And first, from the Divine promise, and the apparent approach of its fulfilment, he infers, v. 9 "*Surely, then, near to those that fear Him is His salvation that glory may dwell in our land.*" The "glory" is certainly, as in lxiii. 2, Zech. vi. 12, that of the Divine Presence, which now again dawns, with its accompanying promise of salvation, upon the restored people. It is by no means strange that this Psalm has been appointed by the Church for the services of Christmas Day, for though it is not strictly a Messianic Psalm, St John's description of the Advent of Christ in chap. i. offers an appropriate parallel to the language of our vv. 9—11. There we read that "the Word was made flesh, and dwelt (ἐσκήνωσε) among us, and we beheld His glory (δόξαν),—full of grace and truth." Here v. 9 runs in LXX. τοῦ κατασκηνῶσαι δόξαν ἐν τῇ γῇ ἡμῶν, while v. 10 tells of a concurrence of Divine "goodness and truth." And similarly, to the adherents of mysticism v. 11 offers the material for a Christian *Midrash*;—Truth branching forth (cf. the ἀνέτειλε of the LXX.) from the earth, typifying the human nature of Him who claims the appellation "The Truth" (John xiv. 6), and who is prefigured in O.T. prophecy as "The Branch" (Jer. xxiii. 5, xxxiii. 15, Zech. iii. 8), and "Righteousness" that "looked down from Heaven" representing the Divine Nature, by reason of which Christ is "Jehovah our Righteousness" (Jer. xxiii. 6). In these vv., however, it is easier to mysticize than it is to elucidate the Psalmist's real meaning. Familiar as is the language of 10, 11, the exact reference in the several hemistichs is by no means obvious. First, whose *goodness* and whose *truth* in v. 10? Probably God's: but the Patristic application of this verse to the reconciliation of God's attributes of Justice and Mercy in the work of the Atonement, cannot be admitted. The H. חסד *chesed* is not *misericordia*, but "goodness" (sometimes of a passive nature = χρηστότης), and neither אמת *e'meth*, "fidelity" to past promises, nor in hemist. *b.* צדק *tsedek* (which, when judicial = "recompensing of

12 Yea, the LORD shall give *that which is* good; and our land shall yield her increase.

13 Righteousness shall go before him; and shall set *us* in the way of his steps.

good to the doers of good," cf. xxxv. 24, lxxii. 2), can mean punitive Justice. Hemist. *a* then refers, we believe, to *kindness* on the part of God, exhibited in accordance with ancient promises. We may compare Is. lv. 3 "the sure mercies of David," Mic. vii. 20 "Thou wilt perform the mercy unto Abraham which Thou hast sworn unto our fathers," etc., and the expressions in the Magnificat (Luke ii. 54, 55), borrowed from the latter passage. Hemist. *b*, however, we are inclined to refer to man's part. *Equity* and consequent *peace* begin to take root in the land, which has experienced these Divine favours. In the next v. there is a similar antithesis, but the parallelism is introverted, the two vv. running thus—On God's part (10), gracious goodness and faithfulness have combined; then on man's, equity and peace—: On man's part (11), faithfulness correspondent to that of God shall now sprout forth from the earth; then on God's, equity looks down from Heaven. This introverted parallelism is very common in Oriental literature and especially throughout the Talmudim. Cf. S. Matt. xii. 4—7, in which vv. 6 and 7 correspond to vv. 5 and 4 respectively, and Mishna Sabbath ch. II., where the question propounded last is answered first, 'With what may [the lamps] be lighted? and with what may they *not* be lighted? They may *not* be lighted with cedar-moss.....' (see also Koran III. 102, 103).

13. Then also shall be added temporal prosperity, according to the ancient promise, Lev. xxvi. 3, 4 "If ye walk in my statutes, and keep my commandments and do them, then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit." Cf. especially the contemporary prophecy Zech. viii. 12.

13. Rend. "*Righteousness shall go before Him, and shall make His footsteps a path:*" i.e. righteousness shall both precede and follow Him. The judicial equity which is to be manifest on earth (v. 10), and is to look down from Heaven (v. 11), shall appear as the constant companion of all Divine intervention.

a. Cf. lxxxix. 14 "Goodness and truth shall go before Thy face."

b. This is the most natural and appropriate rendg. of the H. וישם לדרך פעמיו *v'yâsêm l'derec p'âmâyv*, and is apparently that intended by the *θήσει εἰς ὁδὸν τὰ διαβήματα αὐτοῦ* of the LXX. We find it is also adopted by Dr Kay. Delitzsch's translation, "and shall give heed to the way of His footsteps," is certainly a possible rendg. of both

Hebr. and LXX. (*libbô* and τὴν καρδίαν αὐτοῦ being then understood as accusatives after *yâsêm* and θήσει respectively), but appears lacking in force. Ibn Ezra curiously explains this verse as meaning "He shall cause the man of righteousness to walk before Him," and shall make His footsteps for a way to him: Hengst. gives "Righteousness goes forth before Him, and makes its footsteps a way."

INTRODUCTION TO PSALM LXXXVI.

A CONFIDENT SUPPLICATION IN TIME OF AFFLICTION.

TITLE. "A Prayer: to David."

THIS "Prayer" is remarkably similar in style to the other compositions entitled "to David." The plea "I am afflicted and needy," (v. 1) is to be found in lxx. 5: the address "Unto thee, O Lord, do I lift up my soul," (v. 4) forms the first verse of Ps. xxv. written under like afflicting circumstances: the complaint of persecution in v. 14 is almost word for word that made by David, when betrayed to Saul by the Ziphites, liv. 3. Further, v. 2 is strikingly similar to xxv. 20; v. 3 to lvii. 1; v. 6 to xvii. 1; v. 7 to xvii. 6 *a*; v. 11 resembles xxvii. 11; v. 9 expresses the same expectation as xxii. 27; and in v. 13 the writer's danger is treated of in a form of expression peculiarly Davidic, cf. xviii. 5, lvi. 13.

Against the natural conclusion that the Title, "A Prayer: to David," is therefore authentic, there are no arguments worthy of consideration, except: 1. The appearance of this Psalm in the midst of a series of Psalms entitled "To the sons of Korah," which presents a difficulty only to those who hold that this Title denotes authorship. 2. The repeated use of the title Adonai, "Lord," which occurs seven times in this Psalm. This use, if the ascription to David be correct, is opposed to the modern German theory that the chronological order of the Psalms is indicated by the use of the Divine titles, Jehovah, Elohim, Adonai. In accordance with this theory, Delitzsch assumes that this use of Adonai in our Psalm forms "the start for a later Adonajic style in imitation of the Elohimic." When Delitzsch explains away the palpable resemblances to the acknowledged Davidic Psalms, as if the result of an imitative tendency on the part of the writer, so that this "can only be called a Psalm of David, as having grown out

of Davidic and other model passages," and with this assumption in mind, finds (naturally enough) "that the writer cannot be compared for poetical capacity...with David," we have a fair sample of the shifts to which this theory must reduce the commentator. Its fallacious character will be the more evident when we state that the appellation Adonai occurs in fourteen other Pss. entitled, to all appearance rightly, "to David;" that it only occurs in nine Pss. not so entitled; and that whereas in the Davidic Pss. lxviii. and xxxviii. it occurs *seven* and *three* times respectively, in no non-Davidic Ps. does it occur more than *twice*. That David more often addresses God as Jehovah than as Elohim or Adonai is indisputable, but the only inferences we draw from this fact are (*a*) that the preference for the title Jehovah is the peculiarity, not of an epoch, but of an *individual;* (*β*) that we cannot expect this or any other characteristic to appear in each and every Davidic composition. 3. This is the only Psalm in the Third Book ascribed by Title to David. This argument is not of great weight when we consider that Book III. only contains *seventeen* Psalms; that Ps. lxxxiv., though not so entitled, may very probably be the composition of David; finally, that we know nothing of the origin or system of the present arrangement of the Psalms; but that there is no reason to suppose there was any intention of representing chronological order, or of confining the Davidic Psalms to the first two Books.

We see therefore little reason for doubting that this Psalm was written by David himself. It is a composition of the same order as the Davidic Pss. xvii., xxxi., xxxv., liv., lvi., embodying supplications for release from affliction, professions of faithfulness to Jehovah, and complaints of the machinations of adversaries.

To fix more accurately the date is impossible; but the persecution of Saul and the rebellion of Absalom certainly suggest themselves as the most likely occasions for the production of such a composition. Hengstenberg, chiefly from a misunderstanding of v. 13, assumes that the latter must be the real occasion. But there are no real grounds for selecting the one rather than the other.

BOW down thine ear, O LORD, hear me: for I *am* poor and needy.

2 Preserve my soul; for I *am* holy: O thou my God, save thy servant that trusteth in thee.

1—7. A humble but trustful supplication for deliverance.

1. More correctly, "*Incline Thy ear to me, O Jehovah, and answer me, for afflicted and needy am I.*"

2. "Holy:" better "*Pious,*" H. חסיד *châsîd.* The subst. חסד

3 Be merciful unto me, O Lord: for I cry unto thee daily.
4 Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.
5 For thou, Lord, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.
6 Give ear, O Lord, unto my prayer; and attend to the voice of my supplications.
7 In the day of my trouble I will call upon thee: for thou wilt answer me.
8 Among the gods *there is* none like unto thee, O Lord; neither *are there any works* like unto thy works.

chesed is generally used *in bonam partem*, (1) of God's gracious goodness to men; (2) of man's kindness to his fellows (Ps. cix. 16); (3) of man's devotion to God, cf. Jer. ii. 2 where it is parallel to אהבה "love," in which passage however, some take it as equivalent to חן "comeliness", as in Is. xl. 6. In the later Biblical books it seems (in plur.) to have obtained the meaning of *pious acts* (=Rabb. *mitsvôth*), cf. 2 Chron. xxv. 26, Neh. xiii. 14. The adj. *châsîd* is used (1) Only once of *God* (Jer. iii. 12, LXX. ἐλεήμων), but the expressions *g'dol-* or *rab-chesed* "abundant in kindness" or "goodness," cf. v. 5, are common; (2) Of *man* it is never used in the sense "kind," the paraphr. *îsh chesed* "a man of kindness," being employed instead; (3) In its most common usage, *châsîd* (="pious"), seems to correspond to all three meanings of *chesed*. It denotes one who, starting from the acknowledgment of the great truth that God first loved us, in return, devotes himself to His service with all his heart, and consequently shews kindness to his neighbour, who, equally with himself, is created in God's image (see Ps. iv. 3). In the passage before us the Psalmist merely declares that he is one whose habit of life is piety, and as such claims God's protection; cf. Ps. xcvii. 10.

3. *a*. Rend. "Be favourable to me, O Lord."

5 *a*. "Ready to forgive," H. סלח *sallâch*, an adj. which occurs only in this passage. 5 *b*. For "mercy" rend. "*goodness*," or "kindness," in this v. and in vv. 13, 15.

6. "My supplications:" H. תחנונותי *tach'noonôthay*. This fem. form of the plural nowhere else occurs. The interchange of masc. and fem. forms is too common in Hebr. nouns to allow the supposition that there is any peculiar significance in its use here. Del. however maintains that while *tach'noonîm* means "supplications," *tach'noonôth* means "*importunate* supplications."

8—11. The grandeur and omnipotence of Jehovah, an impulse to reverent obedience.

These four verses are obviously to be taken as forming a fresh paragraph. The point of view is completely changed at v. 8. From

9 All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.
10 For thou *art* great, and doest wondrous things: thou *art* God alone.
11 Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.

his personal affliction the poet passes to the aspect of the God he addresses. He bethinks him of the grandeur, unity, and omnipotence of the Creator, 8—10, and thus reminded of the duty of the creature, prays (in 11) for guidance in the spiritual course, and for closer union with God. This paragraph is further marked off by the introduction of that peculiar and ancient system of rhyme, of which we have examples in Gen. iv. 23, Judg. xiv. 18, 1 Sam xv. 33, Ps. cv. 1, 2; each verse closing with the syllable *ecâ;* while v. 11 is further divided by the occurrence of this syllable at the end of its chief clauses. This feature appears to have been overlooked in the best-known commentaries: it is of importance, as indicating the true divisions of the poem.

8. "The gods," i. e. those of other nations, not, as Targ., "the angels of Heaven." "Should any one assert that it is unseemly to compare God to the empty fictions, the answer is easy; the discourse is accommodated to the ignorance of men, because we know how daringly superstitious men raise their whims above the heavens." (Calvin ap. Hengst.).

9. The Gentile deities being thus obviously inferior to Jehovah, the Psalmist foresees that one day the Creator will become known to the Gentiles, and the Church of God be extended without limit.

10. *b.* Rend. "*Thou art God the self-existent One,*" i.e. although there are others named *E'lôhîm* (v. 8) by misguided men, it is Thou alone that hast the real essential of Divinity, Eternal Unoriginate Being; cf. lxxxiii. 18 note.

11. Such being the characteristics of Jehovah, the Psalmist prays —"*Teach me* [then] *O Jehovah, Thy way, that I may walk in Thy truth: make my heart one* [with it] *that I may fear Thy Name:* i.e. Having (*a*) given me knowledge of the duties Thou requirest, so that I may have before me the true way to please Thee, then (*b*) engraft it in my affections, that I may always have a due feeling of reverent submission to Thee, whose Name (cf. v. 10) is exalted so exceedingly above all other names.

Make...one. H. יחד *yachêd.* For this Root cf. Gen. xlix. 6, Is. xiv. 20. LXX. has εὐφρανθήτω ἡ καρδία μου, Vulg. "lætetur cor meum," and similarly Syr.; as if the verb-form here were יָחֵד *yichad,* apocopated Fut. Kal of חדה *châdâh* "he rejoiced."

12 I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.
13 For great *is* thy mercy toward me: and thou hast delivered my soul from the lowest hell.
14 O God, the proud are risen against me, and the assemblies of violent *men* have sought after my soul; and have not set thee before them.
15 But thou, O Lord, *art* a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth.
16 O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.
17 Shew me a token for good; that they which hate me may see *it*, and be ashamed: because thou, LORD, hast holpen me, and comforted me.

12, 13. Having derived confidence from a consideration of the Divine grandeur (8—10), and the consciousness that he himself wishes to fear God (11), David continues (12) "*I will* [yet] *give thanks unto Thee, O Lord my God, with my whole heart,* (13) *For that Thy goodness has been great with regard to me, and that Thou hast delivered my soul from the deep abyss.*" The deliverance can hardly be one already vouchsafed by God, for the sequel shews that the writer is not yet freed from affliction, but still awaits a "token for good," v. 17. The future deliverance confidently expected, is brought according to the common Hebr. usage, into the position of a past action. The Psalmist vows that his gratitude will be proportionate to the mercy which shall deliver him from such great depths of affliction; cf. the similar language in xxxv. 28. *My soul* means "my life," and *the deep abyss* or *the undermost Hades* is the place wherein the departed await the final judgment. The wording שְׁאוֹל תַּחְתִּיָּה *sh'ôl tachtiyyâh* is modelled after Deut. xxxii. 22; but the same thought occurs not unfrequently in other Davidic Psalms, cf. xviii. 5, lvi. 13.

14 to end. The supplication of vv. 1—7 is resumed, and the nature of the affliction is more fully specified.

Verse 14 is an almost exact repetition of verse 3 of the Davidic composition Ps. liv. The only noteworthy differences are that here we have זֵדִים *zêdîm* "proud men," there זָרִים *zârîm* "strangers" (a variation doubtless connected with some error in transcription), here "the assembly of violent men" *a'dath ârîtsîm*, there "violent men" *ârîtsîm*.

16. *a.* "Have mercy upon me," better "Be favourable unto me." "Son of thy handmaid," an expression recurring once only in the Psalter (cxvi. 16), and there as here used in conjunction with *abd'câ* "thy servant." The Psalmist, like the Syrophenician woman in Matt. xv. 27, assumes the very lowest position in making supplication, for even as a "home-born slave" (cf. Ex. xxiii. 12), he has claim to the protection of the 'Master of the House.'

17. *b.* "Because thou hast," i.e. "because thou then shalt have:" cf. the similar use of the Past tense in 13.

INTRODUCTION TO PSALM LXXXVII.

THE FLOWING OF ALL NATIONS UNTO ZION.

TITLE. "To the sons of Korah: a Psalm, a Song."

IN Ps. lxxxvi. 9 we read "All nations whom Thou hast made shall come and worship before Thee, O Lord, and shall glorify Thy Name." This verse gives us the key-note to the Psalm before us, the theme of which is—Zion glorified by the call and regeneration of the Gentiles. Abruptly the Poet enters on the topic which rouses his pious enthusiasm. "'Tis God's foundation on His holy hills, peculiarly beloved of Him, glorified in the sight of all mankind" he writes, doubtless with the sacred mount towering before him, "in all its perfection of beauty." Then concisely but clearly the writer's hopes are detailed;—God Himself will acknowledge Egypt and Babylon as among those who "know the Lord;" Philistia and Tyre with Ethiopia, yea each and every nation shall be born again within those sacred precincts, and reckoned by God among the regenerate of Zion. In Zion is the Psalmist's whole inner life concentrated; his deepest sources of delight are stirred at the thought of her.

It need scarcely be said that the Poet's presage was only fully realised by the revelation of the Messiah, and that this is the Psalm appropriate above all others to the season of Epiphany. But here, as in other outbursts of Messianic expectations, it is the duty of the commentator to consider whether there is a more immediate or primary fulfilment to be detected; whether, in fact, we can find in Jewish history any period that would specially suggest the composition of a Psalm such as the present.

I. Calvin and others regard this Psalm as written for the purpose of consoling the Jews of Nehemiah's time, when on returning from exile they were afflicted at the sight of the dismantled walls and fallen temple of the once prosperous city. This is not a probable theory; it would rather seem that the Psalmist wrote when the glory of the city was in no way marred; when, moreover, it was noticeable that Gentiles were *actually* attaching themselves to the Jewish religion. This latter could hardly have been a feature of the early post-Exilic period.

II. More appropriately, the reign of Hezekiah has been suggested by Tholuck, and adopted by most commentators, as the probable date of this composition. The following reasons incline us to accept this theory:

1. It was in the reign of Hezekiah that the prospect of a great increase of proselytes was brought most forcibly and most cheeringly before the Jewish mind. Isaiah, the great discourager of the spirit of exclusiveness, had but lately published writings which would induce his countrymen to look forward to an acknowledgment by the nations of the God of the Hebrews. We may compare with the language of this Psalm the following passages: "In that day shall there be an altar to the Lord in the midst of the land of Egypt;" "five cities in the land of Egypt shall swear to the Lord of hosts;" "Israel shall be the third with Egypt and with Assyria," Is. xix. 18—25. "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains,...and many nations shall flow unto it; and many people shall go and say, 'Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, etc.'" Is. ii. 2, 3. It should be added, that to those who are not prepared to reject the unity of the Book of Isaiah, the great second division, xl.—lxvi., will suggest itself as a strictly contemporary composition, replete with the expectation so prominent in this Psalm. Cf. with vv. 4, 5, 6 the presage of Isaiah in xliv. 5 "One shall say 'I belong to Jehovah,' another shall solemnly name the name of Jacob, and a third shall with his hand inscribe himself to Jehovah, and make the name of Israel his patronymic." Cf. also Is. xlix. 6, lx. 3, 4, lxv. 1.

2. Hezekiah seems to have been imbued with the same liberal zeal which characterizes the Prophet Isaiah. At the time of the great Passover, not only had he endeavoured to reunite the long-dissevered rival kingdoms; he had also brought into fellowship with the congregation "the strangers that came out of the land of Israel, and that dwelt in the land of Judah" 2 Chron. xxx. 25. It is possible that a further reference to the growing harmony betwixt Jew and Gentile may be detected in 2 Chron. xxxii. 23, where we read that after the destruction of Sennacherib's host "many brought gifts unto the Lord in Jerusalem, and presents to Hezekiah king of Judah;" this account suggesting that the "many" may have been, in part at least, foreigners.

3. Assuming that there were in this reign indications of an increase of proselytes, we find that the specification of nations in v. 4 suggests another link of connection. Egypt designated, as twice in Isaiah, by the name "Rahab," was at this time united in its interests

with Palestine, both countries being endangered by the power and ambition of Assyria. "Cush" or Ethiopia was closely associated with Egypt, and Tirhaka king of the Ethiopians was, as we discover from Is. xxxvii. 9, in the train against Sennacherib. Moreover, after the destruction of Sennacherib's host, the princes of Babylon sent ambassadors to Hezekiah, "to enquire of the wonder which was done in the land" 2 Chron. xxxii. 31; and the king of Babylon sent a present to him on the occasion of his sickness, 2 Kings xx. 10. Thus three of the five nations mentioned in the Psalm had at this time a peculiarly friendly disposition towards the Hebrews; and after such proof of the wondrous might of Jehovah, may well have inclined to conformity with the Hebrew religion. It is possible, as Mr Plumptre suggests, that we may account for the mention of Philistia also, though by an argument somewhat dissimilar. In 2 Kings xviii. 8 we read that Hezekiah "smote the Philistines even unto Gaza." The same passage records how he removed the high places, and brake images, and cut down consecrated groves, *ib.* v. 4. The defeat may therefore have been succeeded by an introduction of the true religion in the Philistine territory.

4. The spirit and tone of Pss. xlvi. and xlviii., which are best regarded as hymns of praise for Sennacherib's overthrow, are reechoed in the Psalm before us. The praise of Zion is in xlvi., as in this Psalm, a prominent feature; and both may be compared with Isaiah's response concerning Sennacherib, where Zion is assigned an exalted position, "The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn" Is. xxxvii. 22.

HIS foundation *is* in the holy mountains.
2 The LORD loveth the gates of Zion more than all the dwellings of Jacob.
3 Glorious things are spoken of thee, O city of God. Selah.

1. Rend. "'*Tis His foundation on the holy hills*,"—viz. yonder city, "beautiful of elevation, the joy of the whole earth" (xlviii. 2). "What shall one answer the messengers of a nation? *That* JEHOVAH *hath founded Zion*," Is. xiv. 32.

2. "The gates of Zion," perhaps by synecdoche for the whole of Zion, as in cxxii. 2 "Our feet have stood in thy gates, O Jerusalem." There may, however, be especial reference to the prophecy that the gates of Zion should "afford an opening continually, day and night, and not be shut, to bring unto her the wealth of the nations," Is. lx. 11.

3. The construction here is peculiar. The rendg. adopted by the

4 I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this *man* was born there.

A.V. is probably the best, and has the authority of Targ. and LXX. With this interpretation the words run literally thus, "In glorious [terms] is it spoken concerning thee, etc." For דבר ב in signf. "speak concerning," cf. 1 Sam. xix. 3, Cant. viii. 8. Hupfeld's explanation adopted by Del. and Perowne, that the masc. sing. מדבר *m'dubbâr* "spoken" is to be taken as agreeing with the fem. plur. נכבדות *nicbâdôth* is certainly possible, cf. Is. xvi. 8, but introduces a grammatical irregularity which is utterly unnecessary. The use of the verb דבר in the Pual in Cant. viii. 8 ("What shall we do for our sister in the day when she shall be spoken for?" lit. "when it shall be spoken concerning her" *y'dubbar bâh*, cf. 1 Sam. xxv. 39) is singularly analogous to its use here. It is even possible that the analogy is one of conception as well as of grammatical structure, in which case the signf. would be "With glorious offers art thou bespoken, O city of God." Similarly the Arab. *chataba* "to speak" is used of making a proposal of marriage, and the subst. *chattab* signifies the intending bridegroom's friend who sings his praises to the girl's father. The Selah at the end of this verse indicates a transition: the poet now specifies Zion's glory more particularly.

4—6. The city of the new birth of the nations.

4. Rend. "*I will proclaim Egypt and Babylon as those who know Me; 'lo, Philistia and Tyre with Ethiopia,—these were each born there.*'"

a. Egypt. H. רהב *rahab*, "haughtiness," or "pride," a sobriquet of Egypt, as in lxxxix. 10. It is twice thus used by Isaiah, viz. in li. 9 "Art thou not it that hath cut Rahab?" and in the much misunderstood passage, xxx. 7 "Rahab [i.e. the Egyptians]—they are sitting still." Hengst. infers from this latter passage that Isaiah was the author of the name. *Who know Me:* this verse is spoken by the Psalmist in the person of Jehovah, and the common expression "know the LORD" is adapted accordingly. Hengst. well compares Is. xix. 21, "And the LORD shall be known to the Egyptians, and the Egyptians shall know the LORD in that day." For the use of ל *l'* in ליודעי *l'yôd'ay* "*As* those who know Me," cf. Is. iv. 3 לחיים *la-chayyîm* "as the living."

b. Lit. "This one was born there," i.e. according to the common change from plur. to sing. "Each of the above-mentioned was born there."

The figurative *Birth*, denoting admission to near relationship to

5 And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her.
6 The LORD shall count, when he writeth up the people, *that* this *man* was born there. Selah.
7 As well the singers as the players on instruments *shall be there:* all my springs *are* in thee.

God, is hinted at in Deut. xxxii. 6 "Is not He thy Father which created thee? He made thee, and founded thee;" *ib.* 18 "The Rock which begat thee wilt thou forget?" The idea recurs frequently (cf. 2 Sam. vii. 14, "I will be to him a Father, and he shall be to Me a son"), but nowhere in so expanded a form as in this Ps. The meaning here is well illustrated by the later Hebrew saying, "A stranger who becomes a proselyte is like a little child that is born" (Sanhed. 90 *a*). But inasmuch as the narrow-minded Jews, whose chief vaunt it was, "we have Abraham for our father," had missed the true meaning of this spiritual birth, our Lord's saying, that a man cannot see the kingdom of God, ἐὰν μὴ γεννηθῇ ἄνωθεν, "except he be born anew," was veiled even to Nicodemus, a Master in Israel (John iii. 1—10).

5. Rend. "*And of Zion it shall be said, 'Each single one of them* [i.e. of foreign nations] *has been born there, and HE, even the Most High doth establish her.'*" In this the inspired Psalmist reëchoes the Divine discourse (v. 4) in his own person. *Each single one of them* (H. אִישׁ וְאִישׁ *îsh v'îsh*) refers to an imaginary company of Gentile nations (not individuals), each one of whom has been joined to Jehovah.

6. Rend. "*Jehovah shall reckon in registering peoples; this one was born there,*" i.e. when all nations shall be numbered, it shall be found that each and every nation has received its new birth in Zion. Delitzsch remarks that the threefold "was born" of this Psalm corresponds to the threefold זֶה *zeh* "one," "another," "a third," of Is. xliv. 5,—one of the passages to which we referred in our Introduction. The *selah* at the end of v. 3 preceded the specification of Zion's glory; the *selah* at the end of this verse denotes its close, and introduces the triumphant words of exultation in v. 7.

7. This is a most difficult verse. שָׁרִים *shârîm* means "singing," not "singers" which would be מְשֹׁרְרִים *m'shôr'rîm.* חֹלְלִים *chôl'lîm* for מְחוֹלְלִים (cf. לְצָצִים Hos. vii. 5) means "dancing," whereas מְחֻלָּלִים *m'chal'lîm* (1 Kings i. 40) would mean "playing on the pipe" (חָלִיל). With "singing" we understand the substantive verb, so that the word may be rendered "they sing." The כ prefixed to חֹלְלִים we take as pleonastic or emphatic, like *ayc d'* in Syr., ὡς in Greek (see examples in Gesen. Thes.), and like כ as so commonly used in later Hebr. in such an expression as כִּסְבוּר (not "*as though* thinking", but simply)

"thinking," in which the use of ב is identical with that of the Aram. בד with the participle to denote "the state." Rend. therefore "*And dancing they sing 'all my fountains* [of salvation] *are in thee.'*" Cf. "fountains of salvation" in Is. xii. 3. The meaning seems to be that all those nations who are born again in Zion will dance, and sing her praises, as the place whence the waters of life spring for the whole of mankind. Delitzsch would rend. "and singing as well as dancing [they say], etc." This rendg. is open to the objection that no parallel instance can be adduced of ב *ĕ* being used for גם *gam* or וגם *v'gam*. The word מעיני *mayânay* can scarcely mean anything, but "my fountains." Ewald has proposed "my arts" (!), from Arab. עון to help, be useful. Schrurrer and Böttcher "those who dwell;" Hupfeld "my near-dwellers;" instancing עונה *cohabitatio*, from עין (=cogn. Arab. Rt. און quiete vixit). Others "the object on which my eyes (or my thoughts) are fixed," cf. עון in 1 Sam. xviii. 9, and the use of עין in later Hebr. "to examine closely with eye or mind." But these rendgs. are all either incongruous, or inadmissible. Aq. rends. *ἅδοντες ὡς χοροὶ πᾶσαι πηγαὶ ἐν σοί*, and Jerome "cantores quasi in choris, omnes fontes mei in te." The LXX. (which the Vulg. follows) seems to have mistaken *shârîm* "singing" or "making melody" for *sârîm* princes, and *mayânay* "my fountains" for *môn* a dwelling, and rends. (6) *Κύριος διηγήσεται ἐν γραφῇ λαῶν καὶ ἀρχόντων τούτων τῶν γεγενημένων ἐν αὐτῇ. Διάψαλμα.* (7) *Ὡς εὐφραινομένων πάντων ἡ κατοικία ἐν σοί.*

INTRODUCTION TO PSALM LXXXVIII.

A PRAYER FOR DELIVERANCE FROM DEEP AFFLICTION.

TITLE. "A Song, a Psalm, to the sons of Korah; to the chief musician upon Mach'lath l'annôth. A Mascîl to Heman the Ezrachite."

THE chief difficulty of this Psalm lies in its connection with the remarkable inscription quoted above. "At the head of the Psalm there stand two different statements respecting its origin side by side, which are irreconcilable," says Delitzsch, assuming that the clause "to the sons of Korah," is intended to denote authorship. And with such an assumption this conclusion is inevitable, for we cannot adopt Hengstenberg's explanation that Heman and Ethan "the Ezrachites" mentioned as among the great sages of Solomon's time in 1 Kings iv. 31, can be identified with Heman and Ethan the *Korahite* musicians,

who were "appointed to sound with cymbals of brass" when David brought the ark from Obed-Edom to Zion, 1 Chron. xv. 19, cf. xvi. 41, 42. According to this view Heman and Ethan are really descendants of Levi, and are called "Ezrachites," or members of the family of Zerach of the tribe of Judah, "only in the sense that they dwelt in this family as strangers and sojourners (cf. Judg. xvii. 7), and were incorporated with it as citizens."

It is certainly true that Elkanah the Levite has his genealogy traced back to Zuph "an Ephraimite" (which term however perhaps only means a *dweller* in the tribe of Ephraim), in 1 Sam. i. 1, and that Micah's Levite is described in Judg. xvii. 7 as "a young man of Bethlehem of Judah, of the *family* of Judah." But this evidence does not seem sufficiently strong to induce us to find in 1 Kings iv. 31 a meaning other than that which naturally suggests itself,—that the Heman and Ethan of Solomon's time were of a time, tribe, and occupation, distinct from those of David's Levitic choir.

Nevertheless we believe that the two clauses of this inscription are perfectly reconcileable. Their connection is only inexplicable to those who assume that the Korahites were authors. For this assumption there are no substantial grounds. The "sons of Korah" are described as a musical guild; nothing is said of their poetical capabilities; their business evidently was not to write Psalms, but to put Psalms to music. Bearing then in mind that the preposition "to" in the inscriptions of the Psalter has at least two distinct uses, being sometimes attached to the name of the writer (in which case it is equivalent to the Engl. "by"), and sometimes to that of the composer of tunes *to* whom the Psalm was consigned, we find that the difficulty admits of a very easy solution. With perfect fairness we may render the Title thus: (*a*) "A Song, a Psalm, given to the sons of Korah [to be set to music, and subordinately] to the Korahite leading the Mach'lath instruments for antiphonal singing; (*b*) An instructive composition by Heman the Ezrachite." The terms "Song," "Psalm," denote a composition adapted to musical purposes. The choir, the instrument, and the manner of singing are accordingly particularized in the succeeding clause "to the sons of Korah, to the chief Musician upon *Mach'lath l'annôth*." *Mascîl* or "instructive composition," on the other hand, denotes the inner character of the Psalm, and determines the species of literary composition to which it belongs: to this then, naturally, is attached the name of the *author*, viz. "Heman the Ezrachite." Such is the obvious explanation of the Title, when viewed apart from the baseless assumption that the sons of Korah, the hereditary choirmen, were also of necessity Poets, and Poets of the highest order.

The Psalm itself is of the most cheerless character. "Not Ps. lxxvii. as the old expositors answer to the question, Quænam ode omnium tristissima? but this Ps. lxxxviii. is the darkest and gloomiest of all the plaintive Psalms." Del. The subject is a personal affliction of an intolerable nature; sickness, embittered by the desertion of friends, above all by a consciousness of God's displeasure. The hopelessness of the Psalmist is manifested more and more as the Psalm advances, as if the disclosure of his sorrows did but increase his sense of their poignancy. Supplication gives place to complaint; and the Psalmist, after the manner of Job, reasons with God on the purpose of his affliction. Why should the Almighty snatch His servant and worshipper from the world of active service to the realm of annihilation? "Can His acts of mercy be proclaimed by those who are in the tomb, can His wonders be known in the land of oblivion?" Why is it that the constant worshipper finds no alleviation? Why does sorrow sweep upon him like a flood, why do gloom and desolation attend him, as if the deputed successors of those "lovers and companions" who are now no longer visible?

The leprosy of Uzziah, the sickness of Hezekiah, the imprisonment of Jeremiah, and the manifold afflictions of Job, have been respectively suggested by the many commentators who have attempted to find a definite occasion for the Psalmist's lamentation in the historical records of the Old Testament. Of these conjectures only one has any real pretence to substantial grounds. It is that of Delitzsch, who assuming that the Book of Job was written in the era of Solomon, conceives that Heman the Ezrachite, the reputed author of this Psalm, and the noted sage of his day, detailed his own personal experiences of affliction in this Psalm, and afterwards treated them in a dramatic form in the Book of Job. The sufferer according to this view is the original of "Job;" his real affliction becomes, in the work so entitled, the scheme of a dramatic narrative, fictitious, but founded on fact.

Del. instances the many points of contact, in the Psalm before us, with the Book of Job, "both as regards linguistic usage (*dâab* ver. [10] Job xli. 14; *r'phâîm* [11] Job xxvi. 5; *a'baddôn* [12] Job xxvi. 6, xxviii. 22; *nôar* [16] Job xxxiii. 25, xxxvi. 14; *êmîm* [16] Job xx. 25; *bioothîm* [17] Job vi. 4), and single thoughts (cf. v. 5 with Job xiv. 10; v. 8 with Job xxx. 10; v. 18 with Job xix. 13, 14), and also the suffering condition of the Poet and the whole manner in which this finds expression. The Poet finds himself in the midst of the same temptation as Job, not merely so far as his mind and spirit are concerned, but his outward affliction is according to the tenour of his complaints the same, viz. the

leprosy (v. 8) which, the disposition to it being born with him, has been the Psalmist's inheritance from his youth up, v. 15."

Of course this ingenious theory involves the question of the date and purpose of the Book of Job, a subject too vast for adequate discussion here, but which appears to us to result in the conclusions that the Book of Job is contemporaneous with that of Proverbs, and that it may be regarded as a drama based in the main upon real personal experiences. To what extent fiction is blended with reality it seems impossible to say; but until this be determined it appears bold to find in the book only ideal representations of the real circumstances of Ps. lxxxviii.—to identify, for instance, Job's *sh'chîn*, a disease described as a supernatural infliction, with the constitutional ailment of the Psalmist.

It is safer, we think, to rest satisfied with the conclusion that, as both Ps. lxxxviii. and (to a less extent) Ps. lxxxix. are characterised by peculiarities of language recurring in Job and in Proverbs, these two last Psalms of the Third Book are naturally best referred to the Solomonic era; and that the Titles "to Heman the Ezrachite," and to "Ethan the Ezrachite," may safely be taken as authentic accounts of their authorship. A slight additional evidence in favour of the Title may however be found in the mention of Heman and Ethan by the writer of 1 Kings, in close connection with that of Solomon's literary productions. We read (1 Kings iv. 31, 32)—"He was wiser than... Ethan the Ezrachite, and Heman, and Chalcol, and Darda the sons of Mahol,...and he spake three thousand proverbs, and his songs were a thousand and five." From the character of this eulogy it is not improbable that the four sages were noted authors, and were compared with Solomon in that capacity.

O LORD God of my salvation,
I have cried day *and* night
before thee:

2 Let my prayer come before thee:
incline thine ear unto my cry;
3 For my soul is full of troubles:

1. Lit. "*Jehovah, God of my salvation, by day have I cried aloud: in the night* [my plaint is] *before Thee.*" I. e. his affliction is unceasing, and his complaint to God ascends both by night and by day. This appears to be the obvious meaning of the verse, but the wording of the original is peculiar, יוֹם *yôm* "day" doing service for יוֹמָם *yômâm* "by day." A parallel to this usage may be found in Hos. iv. 5 "Therefore shalt thou fall in the day (*hay-yôm*), and the prophet also shall fall with thee in the night," where the context shews that *hay-yôm* "the day"="in the daytime," or "by day." Cf. also the

and my life draweth nigh unto the grave.
4 I am counted with them that go down into the pit: I am as a man *that hath* no strength.
5 Free among the dead, like the

common use of *laylâh* as "by night." The traditional interpretation of this v. as indicated (cf. Baer's edition) by the accents, not however by the Targum, is that which is adopted by Hitzig and Del.; viz. "In the time when I cry before thee in the night (2) let my prayer come etc." the first two vv. being taken together: cf. Ibn Ezra. But *yôm* in such close conjunction with *laylâh*, "night," must surely have its ordinary meaning "day," and this traditional rendg. is more involved and less forcible than the above, which has the authority of Targ. and LXX.

2. "Cry," H. רנה *rinnâh*, generally "a shout" of exultation; here used to express a cry of *mourning*, cf. lxi. 1, cvi. 44.

4. "Strength:" so Targ. H. איל *a'yâl* a ἅπαξ λεγόμ. probably meaning compact, enduring vigour; cf. the forms אילות *a'yâlooth*, xxii. 19 [20], אול *ool*, lxxiii. 4. LXX. and Vulg. ὡσεὶ ἄνθρωπος ἀβοήθητος, "sicut homo sine adjutorio."

5. *a.* Rend. "[I am] *severed* [from Thee] *as those who are dead*, etc." The H. חפשי *chophshî* generally = "set free;" but contains also a latent sense of *separation* or *severance*. Thus the hospital to which the leprous Ahaziah retired is called in 2 Kings xv. 5 *bêyth ha-chophshûth*, literally "a house of separation," or, as A.V. terms it "a several house," a place where a man must remain in quarantine. Here, however, the Psalmist means severance from God, not from man. His sickness seems to have cut him off from the relationship between the Creator and the living creature; he cannot realize that he is still under the protecting "hand" (cf. lxxxix. 21) of God. Others interpret *chophshî* according to its ordinary signf. "set free:"—"one released from the bond of life (Job xxxix. 5), somewhat as in Latin a dead person is called *defunctus*," Del., or "one set free from the Commandments of the Law, and from bodily service, etc." Ibn Ezra, as too Targ., Talmud, and Rashi. Neither of these explanations appears to do full justice to the verse; and that of Ewald and Hitzig that *chophshî* = "my couch," from the subst. חפש *chôphesh*, gives a sense vapid in the extreme.

As those who are dead, lit. "With the dead," H. במתים *bammêthîm*. The H. prepos. ב *b'* "in," or "*with*," is frequently used to introduce a comparison, the two subjects being regarded mentally as in juxtaposition (cf. the uses of the Greek συμβάλλω, and the Tal-

slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand.

6 Thou hast laid me in the lowest pit, in darkness, in the deeps.

7 Thy wrath lieth hard upon me, and thou hast afflicted *me* with all thy waves. Selah.

8 Thou hast put away mine acquaintance far from me; thou hast made me

mudic *hekesh*). Thus Job xxxiv. 36, lit. "because of his answering *with* wicked men," (H. *b'an'shêy âven*)="because of his answering *as* wicked men do:" cf. also Job xxxvii. 10, Is. xliv. 4, and Ps. lxxviii. 33 note. This conception is yet further developed in v. 6, where the writer speaks as if he were actually in the *sh'ôl*, "the under-pit," where the spirits of the departed abide. The Jewish belief as regards the state after death is in this and the succeeding verses set forth in its gloomiest form. The dead are no longer the objects of God's protecting care; they forget (v. 12), and are forgotten. Whatever ideas the Hebrew had on the subject of a future judgment, the intermediate state continued to be generally regarded until almost the latest times as one of temporary annihilation, in which even the spirit remained inactive and impotent. "Till the heavens be no more they shall not awake." "Who shall praise the Most High in the grave, instead of them which live and give thanks?" Job xiv. 12, Ecclus. xvii. 27. And, as Del. remarks, the state of the departed "was obliged to be thus represented, for in the New Test. not merely the conception of the state after death, but this state itself, is become a different one."

7. *b*. Rend. "*And thou hast brought down* [upon me] *all Thy waves.*" "Upon me" is to be supplied from hemist. *a*. Similarly LXX. (καὶ πάντας τοὺς μετεωρισμούς σου ἐπήγαγες ἐπ' ἐμέ), and Ibn Ezra, who compares Ps. xciii. 3. The terseness of the original וכל־משבריך ענית *v'col-mishbâreycâ innîthâ*, and the doubtful meaning of *innîthâ* render this a perplexing passage. The rendg. of Symmachus and Jerome, followed by A.V. and P.B.V., is objectionable on the score of the absence of the requisite accus. "me" in the original. Similar but greater objections forbid Hupfeld's rendg. "And all Thy waves [lie upon me, with which] Thou hast afflicted [me]." If we were convinced with Hupf. that the accentuation, which is the same as in li. 8 [10], required us to supply a relative before *innîthâ*, we should prefer to render "And all Thy waves [lie upon me, which] Thou hast brought down," strictly in accordance with that passage—"All the bones shall rejoice, [which] Thou hast broken." But, as is proved by comparison of viii. 7 *b*, xxi. 3 *b*, the accentuation really requires nothing of the kind.

8. The Selah here, as frequently, is succeeded by a change of subject, and a corresponding variation in metre. We agree with

an abomination unto them: *I am* shut up, and I cannot come forth.
9 Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee.
10 Wilt thou shew wonders to the dead? shall the dead arise *and* praise thee? Selah.
11 Shall thy lovingkindness be declared in the grave? *or* thy faithfulness in destruction?
12 Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?
13 But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.
14 LORD, why castest thou off my soul? *why* hidest thou thy face from me?
15 I *am* afflicted and ready to die from *my* youth up: *while* I suffer thy terrors I am distracted.

Delitzsch (cf. Introd.) that the Psalmist alludes in this v. to some loathsome illness, which forbade egress on his part, and access on that of his friends. The characteristics of *leprosy* suggest that this is the disease referred to. "The man suspected of having leprosy was to be subjected to a seven days' quarantine until the determination of the priest's diagnosis; and if the leprosy was confirmed, he was to dwell apart outside the camp (Lev. xiii. 46), where, though not imprisoned, he was nevertheless separated from his dwelling and his family, and, if a man of position, would feel himself condemned to a state of involuntary retirement." The lamentation of Job presents a remarkable analogy of language—"He hath fenced up my way that I cannot pass, and He hath set darkness in my paths." "He hath put my brethren far from me, and mine acquaintance are verily estranged from me," Job xix. 8, 13.

9, *a*. Rend. either "*My eye hath wasted away by reason of affliction*," or "*My aspect is attenuated by reason of affliction*." The H. עין *ayin*, "eye," frequently means what presents itself to the sight, so the "appearance," or "aspect;" cf. Numb. xi. 7, Zech. v. 6.

10. *b*. "The dead." In this hemistich the word used is רפאים *r'phâîm*, which should be rendered "*Shades*."

11. "Destruction:" H. אבדון *a'baddôn*, i.e. the place of destruction, as plainly in Job xxvi. 6 "Hell is naked before Him, and destruction (*a'baddôn*) hath no covering." In Rev. ix. 11 *a'baddôn* becomes personified—"the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon."

12. Cf. Job x. 22, "A land of darkness, as darkness itself, and of the shadow of death; without any order, and where the light is darkness."

15. Rend. "*Even from youth have I been afflicted, and likely to die: I have borne Thy terrors even unto distraction*" (lit. until I am

16 Thy fierce wrath goeth over me; thy terrors have cut me off.
17 They came round about me daily like water; they compassed me about together.
18 Lover and friend hast thou put far from me, *and* mine acquaintance into darkness.

distracted). The meaning probably is that the unhappy sufferer has a constitutional tendency to diseases such as that with which he is now so severely afflicted.

b. In the H. נשאתי אמיך אפונה *nâsâthî êmeycâ âphoonâh.* The Fut. *âphoonâh* represents the result of the action of the preceding verb. *Âphoonâh* is from an unused Rt. *poon.* Ibn Ezra imagines that this verb is radically connected with the disjunctive particle *pen* "lest;" as *âlâh* "*ascendit*," with the preposition *al* "upon;" and the meaning he says is, "I shrink and fear:" so also Kimchi. Modern commentators have preferred to connect this verb with the Arab. *aphina*, "infirma mente, et consilii inops fuit." The LXX., which misrenders *nâsâthî* by ὑψωθείς, has ἐξηπορήθην, which is suitable to either of these etymological theories. Indeed, whichever of these we adopt, the sense remains much the same.

16. Rend. "*Upon me have passed the outbursts of Thy wrath; and Thy terrors have cut me off.*"

Cut me off. H. צמתתוני *tsimm'thuthoonî*, a rare reduplicated form, somewhat of the same kind as *âh'boohêboo*, Hos. iv. 18. A reading *tsimm'thoonî* is, however, adopted by some.

17. "They," i.e. the indications of Divine anger, mentioned in v. 16. Rend. "*Have come round*" and "*Have compassed;*" the verbs referring to actions yet continued. These sad surroundings usurp as it were the place of his former associates, who have proved themselves faithless in the day of his affliction; hence the transition in v. 18.

18. *b.* Lit. "And my friends are darkness;" i.e. as Ibn Ezra explains it, "Such was the conduct of all his lovers and companions, who would not take any notice of him in his sickness, that it was just as if his acquaintance were hid in darkness, and he could not see them." Similarly Kimchi. There is no occasion to understand "into" before *machshâc* "darkness," or to make it dependent on the verb of hemist. *a*, as in A.V. The two words מידעי מחשך *m'yuddâay machshâc* form a fresh clause = "my friends are darkness," on the analogy of Ps. lxii. 9, "surely common men are a fleeting breath, [surely] rich men are a lie." Most modern critics, however, adopt the rendg. "Darkness is my [only] acquaintance," comparing Job xvii. 14 "I have said to corruption, Thou art my father; to the worm, Thou art my

mother and sister." The best argument in favour of this rendg. is the use of *machshâc* in v. 6, "Thou hast laid me in the lowest pit, in a place of darkness (*b'machshaccîm*), etc." where the word denotes the real darkness of the *Sh'ôl*. LXX. rends. *ἀπὸ ταλαιπωρίας*, as if reading, by a change in the vowel points, מְחִשָּׁךְ for מַחְשָׁךְ.

INTRODUCTION TO PSALM LXXXIX.

GOD'S PROMISES TO DAVID, AND THEIR APPARENT FAILURE.

TITLE. "A Mascîl, to Ethan the Ezrachite."

A GREAT part of this composition is based on the Divine communication conveyed through Nathan to David in 2 Sam. vii. 8—16. It is a noticeable feature in the Psalm that many of the promises and threats thus declared are here cited with an application other than the original one; several of those which had Solomon for their object, and one which was spoken of the nation, being here cited as spoken concerning David. This phenomenon must be accounted for by the representative character of such sacred leaders as David and Solomon, and the consequent correspondence which each bears to the other. In David, Solomon, Hezekiah, etc. the promises made to the nation were for a time wholly concentrated; and thus they, each in his own time, occupied the same sacred and representative position. Things spoken concerning the nation are therefore regarded as fairly predicable of its sacred leader, and things spoken of one such leader as fairly predicable of another. And this explains much that is cited in the New Test. as applicable to Israel's greatest representative, as e.g. Matthew's "Out of Egypt have I called my son" (Matt. ii. 15), spoken primarily of Israel; and the citation in Heb. i. 5 of the promise "I will be to him a Father, and he shall be to Me a Son," spoken primarily of Solomon in 2 Sam. vii. 14, and applied (see below) in the very Psalm of which we are treating, to David.

With this explanation let us consider the remarkable passage on which is based the utterance which the Psalmist attributes to God in vv. 19—37, viz. 2 Sam. vii. 8—16. It seems best to quote the greater part of this passage at length, italicizing the words which recur in the Psalm, and noting that therein these are all cited as if spoken of David himself.

The Divine utterance is conveyed by Nathan the Prophet as a response to David on his expressing a desire to build a house for the

Lord. God's purpose with regard to this matter, and to the destiny of the Davidic line, is thus expressed: (8) "Thus saith the Lord of hosts—I took thee from the sheepcote,...(9) and I was with thee whithersoever thou wentest, *and I cut off all thine enemies from before thee* (cf. v. 23), and made thee a great name, *as the name of the great ones that are in the earth* (cf. v. 27). (10) Moreover, I will appoint a place for my people Israel, and I will plant them that they may dwell in a place of their own, and be troubled no more; *neither shall the children of wickedness afflict them any more* as beforetime (cf. v. 22). (11) .....also the Lord telleth thee, that He will make thee an house. (12) And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up *thy seed* after thee...*and I will establish his kingdom* (cf. v. 36). (13) He shall build an house unto My Name, and I will establish his kingdom for ever. (14) *I will be to him a Father, and he shall be to Me a son* (cf. v. 26). *If he commit iniquity,* I will chasten him with the *rod* of men, and with *stripes* of the children of men: (15) *but My mercy shall not depart from him* (cf. vv. 30—33), as I took it from Saul, whom I put away before thee. (16) And thine house and thy kingdom shall be established for ever before thee: *thy throne shall be established for ever*" (cf. v. 36).

Even in this "*vision*" (ver. 17, Ps. v. 19) we may observe how the weal and woe of David, of his house, and of Israel, are blended together. Nay, more, in 1 Kings viii. 66, we see how the favours shewn to Solomon are said to be done by the Lord *to*, or *for*, David His servant and Israel His people. It is not surprising therefore that the Psalmist speaks of things promised to David's seed, or to Israel, as if promised directly to David himself.

As to the date of this Psalm, we believe (cf. lxxxviii. Introd.) that the Title ascribing the authorship to Ethan the Ezrachite, the sage of the Salomonic period, should be considered authentic. Tholuck indeed supposes that the faithful Jehoiachin, who was deposed and imprisoned by Nebuchadnezzar, is the king whose misfortunes are here deplored; and Ewald assigns a yet later date, referring the Psalm to the period succeeding the release from the Babylonish Captivity. But at no time is it so likely that a Psalm of this kind would be penned, as when the great promises conveyed by Nathan first appeared likely to fail, when the glorious reign of Solomon was succeeded by the terrible disasters of the schism and civil feud. It was in the reign of Rehoboam, when ten tribes had forsaken their allegiance to the Davidic dynasty, and the promise of the steadfastness of David's throne seemed suddenly revoked, that the faithful worshippers would most readily recall the vision of Nathan with its attendant promises, and

wonder where were the former loving-kindnesses which God sware unto David in His truth (cf. v. 49). Appropriate to this period is the apparent allusion to the raids of a foreign enemy (vv. 40—43); for the intestine feuds that succeeded the death of Solomon were accompanied by foreign depredations, and Shishak king of Egypt invaded Judah, and "took the fenced cities," and "the treasures of the house of the Lord, and the treasures of the king's house." How natural at such a time is the reference to the old glorious times, when Egypt was broken in pieces (v. 10) by miraculous interposition. If we consider what must have been the feelings of Ethan the Ezrachite (cf. 1 Kings iv. 31, and Ps. lxxxviii. Introd.), the sage who had witnessed the glories of Solomon's reign, and may have been one of those aged statesmen whose counsel Rehoboam had forsaken, the conflicting thoughts of the Psalmist will strike us as truly characteristic. Who would be so likely to depict a contrast between the gloom of present circumstances and the brilliancy of past promises, as Ethan the sage of the reign of Solomon, if surviving, as he well might, till the fifth year of Rehoboam? We see therefore no reason for rejecting the tradition which assigns the authorship of this Psalm to Ethan. But whatever view of this question we take, we have to confront a difficulty in the fact that the last section of this Psalm (vv. 46—52), is certainly written in the person of the king, whereas in earlier verses this king is referred to in terms which shew that he himself is not the writer, cf. v. 18, "to the Holy One of Israel belongs our king," with the whole section vv. 38—45. There is no satisfactory method of explaining this transition, save on the supposition that the writer, who so strongly expresses his entreaties on behalf of his sovereign, actually identifies himself with him in the last section, and prays not only in his behalf but in his name.

The Psalm falls naturally into two major divisions: I. vv. 1—37, in which the Psalmist sings of God's mercies and His faithfulness, dwelling especially upon His promises to David and His seed: II. vv. 38—end, in which the dismal contrast, between the present condition of the kingdom and the brilliant expectations which God's promises seemed to justify, is drawn out with the skill of a Poet whose wisdom was proverbial (1 Kings iv. 31), and with all the pathos of one who himself *felt* the present humiliation. These principal divisions may be subdivided, the first into four, and the second into two parts, as follows.

I. (1) Vv. 1—4. The Psalmist declares the theme of his song, viz. "the sure mercies" promised to David.

(2) Vv. 5—14. He extols God's Power and Faithfulness, those attributes which are the pledges for the fulfilment of His promises.

(3) Vv. 15—18. He descants upon the blessedness of the people, who acknowledge as their God, the Almighty, the Faithful, the King of kings.

(4) Vv. 19—37. With the mention of their king (v. 18) the Psalmist passes on to a poetical expansion of the promise given to David and his royal house in 2 Sam. vii.

II. (1) Vv. 38—45. In these verses the humiliation of the anointed king, and the invasion of the land are lamented.

(2) Vv. 46—51. The anointed king is represented as appealing with pathetic earnestness to Jehovah.

I WILL sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations.

2 For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

3 I have made a covenant with my chosen, I have sworn unto David my servant,

4 Thy seed will I establish for ever,

1. "For ever" in hemist. *a* is explained by "to all generations" in hemist. *b*. The Poet means that his record of the glorious promises of Jehovah is intended to be a perpetual memorial to his nation: cf. xlv. 17, "I will make thy name to be remembered *in* all generations; therefore shall the people praise Thee for ever and ever." God's אֱמוּנָה *'moonâh* is both His *Faithfulness* in continuing the good work He has begun (e.g. in cxix. 90, His continued Providence following upon the act of Creation); and also as here, His *Truthfulness* in performing His promises = *τὴν πίστιν τοῦ θεοῦ*, Rom. iii. 3. "With my mouth," cf. Job xix. 16.

2. *a*. "I have said," i.e. inwardly in my heart. "Be built up," cf. Job xxii. 23. "By faith" the Psalmist is looking for the "city that hath the foundations, of which the architect and master-builder is God," Heb. xi. 10. LXX. makes this verse the words of God, giving *ὅτι εἶπας* as the equivalent of "For I said."

b. Lit. "As for the heavens, Thou wilt establish Thy faithfulness in them." With the duration of the heavens and the heavenly bodies are *compared* the certainty of God's word (cxix. 89) and the continuance of earthly things which God has promised to bless (cf. vv. 29, 36, 37, Ps. lxxii. 5, 7). But with God's eternal existence they are *contrasted*, cf. cii. 25—27, "They shall perish, but Thou shalt endure."

3, 4. Abruptly, and without any introductory formula, according to the manner of Hebrew poetry, the Psalmist introduces the promises to David and his seed (2 Sam. vii. 5—17); it is by the performance "of

and build up thy throne to all generations. Selah.

5 And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.

6 For who in the heaven can be compared unto the LORD? *who* among the sons of the mighty can be likened unto the LORD?

7 God is greatly to be feared in the

the mercies of David which are sure" (Is. lv. 3, Acts xiii. 34) that God is to establish His faithfulness. With 3 *a* cf. Ps. lxxviii. 70. "My chosen," sing. means David. Targ. strangely rends. "to Abraham my servant." LXX. has plur. τοῖς ἐκλεκτοῖς μου. With 4 cf. 2 Sam. vii. 16, quoted in Introd. With the word *selah* the poem passes on from the words of God to those of the Psalmist, as in v. 37.

5. *a.* "And [then, when Thou hast fulfilled Thy promises] the heavens (cf. v. 2) shall praise, etc."

b. "Of the saints" H. קדושים *k'dôshîm.* Rend. "*Of the holy ones,*" i.e. the angels. Cf. Job xv. 15, v. 1 "and unto which of the holy ones wilt thou turn?" also Deut. xxxiii. 2, from which latter passage it is inferred that the Law was given "by the disposition of angels," Acts vii. 53. "The whole company of heaven" is called by the Rabbis *p'malyâh shel maa'lâh,* i.e. the Family above. We also find the word *k'dôshîm* applied to men, but not *absolutely.* Thus we have in Numb. xv. 40 "And that ye *may be* holy ones *unto your God,*" in Ps. xvi. 3 "The holy ones which are *on the earth,*" in xxxiv. 9 "Fear Jehovah, ye *His* holy ones, for they that fear Him shall not want;" and in Lev. xi. 44 "And *become ye* holy ones, for I am holy."

6. "[And these promises will surely be performed], for who in the heaven can be compared unto Jehovah? etc." Then the Poet goes on (up to v. 14 inclusive) to extol the two qualities in the Promiser upon which the fulfilment of the promise depends, viz. His Power and His Faithfulness.

b. "Among the sons of the mighty:" rend. "*Among the angels*" H. בבני אלים *bi-b'nêy êlîm.* The parallelism, and the mere fact that they are counted worthy of comparison with God, shew that these cannot be earthly beings, however mighty. Ps. xxix. 1 is the only other place in which the phrase occurs. Whether in the passage before us we render it "sons of mighty ones," or "sons of God," as a double plur. like בתי כלאים *bottêy c'lâîm* "prison houses" (Is. xlii. 22), is of no vital importance; the denizens of heaven are in either case clearly indicated. With vv. 6—10 cf. Ex. xv. 10, 11.

7. *a.* "Saints," or "Holy ones," i.e. angels, as in 5. "Greatly," H. רבה *rabbâh,* probably used adverbially as in lxxviii. 15 (see note), not as the fem. adj. "great," agreeing with *sôd* "assembly," since this subst. is probably masc.

assembly of the saints, and to be had in reverence of all *them that are* about him.

8 O LORD God of hosts, who *is* a strong LORD like unto thee? or to thy faithfulness round about thee?

9 Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

10 Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.

11 The heavens *are* thine, the earth also *is* thine: *as for* the world and the fulness thereof, thou hast founded them.

12 The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.

b. "Of all, etc." rend. "*Above all that encircle Him.*" The Lord is here conceived of as a mighty King sitting upon His throne, His court, the *p'malyâh shel maa'lâh* (v. 5 *b* note), standing round about Him.

8. Lit. "Jehovah God of Hosts, who is like Thee, a mighty One, Jah? and Thy Faithfulness encircleth Thee." It is noticeable that Nathan came to David, saying (2 Sam. vii. 8) "Thus saith *Jehovah* [the God of] *Hosts*." "A mighty one:" H. חסין *ch'sîn*, here only in this form; it is an absol., of form גבור *g'bôr*. The force of this epithet is intensified by the addition of the title "Jah." His "Faithfulness" ever encircles Him, and is, as the rainbow Rev. iv. 3, a pledge and a token for good, unto His faithful ones.

10. "Rahab," i.e. Egypt, cf. lxxxvii. 4 note. LXX. ὑπερήφανον. The mention of the sea (v. 9) would naturally introduce the remembrance of the deliverance from Egypt; though sad was the contrast between those triumphs of old and the present calamity, cf. vv. 40—44, and Introd.

11. "The earth:" the H. ארץ *erets* here = the earth in the widest acceptation of the word, not merely (as sometimes, cf. xliv. 3) the land of Israel. "The world:" H. תבל *têbêl* = the fruitful, habitable portion of the earth, LXX. ἡ οἰκουμένη as usually. In xc. 2 the two words are again brought into juxtaposition. The meaning of *têbêl* is well brought out in Is. xiv. 17, where it is contrasted with the wilderness, or uninhabited and uncultivated parts, "That made *the habitable earth* as the wilderness, and destroyed the cities thereof." In Ps. xxxiii. 8 all the dwellers in the habitable earth are told to fear God; and in xcvi. 13, xcviii. 9, we read, "God will judge the habitable earth," i.e. the inhabitants thereof. The expressions *têbêl artsô* and *têbêl artsâh* occur in Prov. viii. 31 and Job xxxvii. 12 respectively; in these passages it is doubtful whether the first word is in constr. with the second, or the second in apposition with the first.

12. "Tabor and Hermon," the most conspicuous physical features of Palestine. "When we enter the plain of Esdraelon from Samaria,

13 Thou hast a mighty arm: strong is thy hand, *and* high is thy right hand.
14 Justice and judgment *are* the habitation of thy throne: mercy and truth shall go before thy face.
15 Blessed *is* the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.
16 In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.
17 For thou *art* the glory of their strength: and in thy favour our horn shall be exalted.

Hermon appears in all its majesty, shooting up on the distant horizon, behind the gracefully rounded top of Tabor" (Porter, quoted by Kay.)

13. *a.* Lit. "Thou hast an arm with might." The H. עִם גְּבוּרָה *im g'boorâh* = with a potential might, or δύναμις, which upon occasion shews itself in *g'boorôth* (δυνάμεις or *mighty works*), such as the deliverance from Egypt, cf. cvi. 8 *b*. Rend. "[When this might is put forth] *Thy hand prevails, Thy right hand is exalted.*"

14. "Habitation:" rend. "*Basis*," or as the A.V. margin, "Establishment." LXX. ἑτοιμασία. An equal administration of justice, reward to the righteous (*tsedek*), and punishment to the wicked (*mishpât*), is the basis of God's throne. Cf. Prov. xvi. 12, xxv. 5. His freely bestowed kindness, and faithfulness to promises are personified, and spoken of as attendants, who are ever ready to anticipate His every wish and action.

15—18. From this picture of the Mighty, the Faithful, and True, which he has brought before his mind, the Poet is led to expatiate on the happiness of the people that have Him for their God.

15. "The joyful sound" is taken by most commentators to mean the festal shouts (Numb. xxiii. 21), and blasts of trumpets (xxxi. 6), on the appointed Feast-days. But, since there is no mention whatever of any Feast-days in this Psalm, we prefer to understand the words יוֹדְעֵי תְרוּעָה *yôd'êy th'rooâh* as meaning "Who are accustomed to shout for joy," i.e. are wont to raise loud songs of thanksgiving to the Lord, for all His goodness. Cf. xcv. 1 "Let us shout joyfully unto the Rock of our Salvation," and c. 1 "Shout ye joyfully unto Jehovah, all the earth."

16. *a.* "In Thy Name," i.e. in their possession and faithful guardianship of Thy Revelation of Thyself. *b.* "In Thy Righteousness," i.e. by Thy right dealing with Thy covenant-people; by Thy strict adherence to all the conditions of the covenant.

17. *a.* Cf. xcvi. 6. *b.* "Our horn," Targ. rends. "*Their* horn." But the change of person in this hemist. is purposely intended to identify Israel with the favoured nation of vv. 15—17 *a*. "Shall be

18 For the LORD *is* our defence;
and the Holy One of Israel *is* our king.
19 Then thou spakest in vision to
thy holy one, and saidst, I have laid
help upon *one that is* mighty; I have
exalted *one* chosen out of the people.
20 I have found David my servant;
with my holy oil have I anointed
him:
21 With whom my hand shall be
established: mine arm also shall
strengthen him.
22 The enemy shall not exact upon
him; nor the son of wickedness
afflict him.

exalted:" this is according to the K'rî, the C'thîb has "Thou wilt exalt."

18. Rend. "*For to Jehovah* [belongs] *our Shield: and to the Holy One of Israel* [belongs] *our King;*" cf. xlvii. 9 "The *princes* of the peoples are gathered together, a people of the God of Abraham: for the *shields* of the earth [belong] to God," and Hos. iv. 18, where the princes are called the "shields," i. e. protectors of the people. LXX. rends. ὅτι τοῦ Κυρίου ἡ ἀντιλῆψις, καὶ τοῦ ἁγίου Ἰσραὴλ βασιλέως ἡμῶν. The rendg. of A.V. is grammatically impossible.

19—29. The Psalmist, having confessed that the reigning monarch is only "Dei gratiâ Rex," proceeds to a poetical expansion of the Divine promise made to the house of David in 2 Sam. vii. 8—16.

19. "Then" perhaps means at the time when Thou didst send Nathan unto David. Or it may be indefinite, almost equivalent to מֵאָז *mê-Âz* "of old," "formerly." This revelation to David is expressly called "a vision," חָזוֹן, in 2 Sam. vii. 17, and in 1 Chron. xvii. 15, חָזוֹן, as here. "To Thy holy one:" H. לְחָסִידֶךָ *la-ch'sîdecâ*, "to Thy pious one," (see lxxxvi. 2, note), i.e. to Nathan. Or we may rend. "*Concerning* thy pious one," i.e. David. There is no need, with LXX., Syr., Targ., Aq., Symm., Rashi and Ibn Ezra, to read the plur. "Thy pious ones," referring to both Samuel and Nathan in the first case, or to his Seed as well as to David in the second. "One that is mighty," H. גִּבּוֹר *gibbôr;* David, though "a stripling," was a *gibbôr* or "mighty man" in the might (*g'boorâh*, see v. 13, note) of Him in whose Name he fought. "One chosen," H. בָּחוּר *bâchoor:* this is the rendg. of LXX., Ibn Ezra, and Kimchi; Targ. wrongly, "a youth," the signf. which *bâchoor* bears in Eccl. xi. 9. With this v. cf. 2 Sam. vii. 8.

20. "Oil." LXX. Cod. Vat. ἐλέει, Cod. Alex. rightly ἐλαίῳ here and in xcii. 10, where Cod. Vat. has ἐλέῳ.

21. "My hand," i.e. my protection, cf. lxxxviii. 5. "Strengthen," the same verb as in v. 15 of lxxx., with which Ps. this has many points of resemblance.

22. "Exact upon him," i.e. as a creditor: so Rashi. But we prefer to rend. "*Impose upon,*" i.e. get the better of him. LXX. ὠφελήσει

23 And I will beat down his foes before his face, and plague them that hate him.
24 But my faithfulness and my mercy *shall be* with him: and in my name shall his horn be exalted.
25 I will set his hand also in the sea, and his right hand in the rivers.
26 He shall cry unto me, Thou *art* my father, my God, and the rock of my salvation.
27 Also I will make him *my* first-born, higher than the kings of the earth.

ἐν αὐτῷ. "Nor the son of wickedness, etc.;" in the original passage this promise refers to the nation of Israel (see Introd.).

23. *a.* The *past* deliverance of David is described in these terms in 2 Sam. vii. 9.

25. Rend. "*And I will fix as far as the sea his hand* [i.e. his dominion,] *and unto the rivers his right hand.*" For ב *b* meaning "unto," "as far as," cf. Gen. xi. 4. The fortunes of the nation and of the house of David are mutually intertwined (see Introd.). In Gen. xv. 18, God promised to "Abram" (i.e. to his family) the "land from the river of Egypt to the great river, the river Euphrates," and in Ps. lxxx. 11 (see note), we find that Israel, spoken of as a vine transplanted from Egypt, had "sent out her boughs unto the sea, and her branches unto the river." But there is no mention of any such extension of territory in the Divine promise given to David in 2 Sam. vii. Here then we find the promise made to Abram and to Israel (Deut. xi. 24, Josh. i. 4), poetically cited as made directly to David, and with the slight variation "the rivers," instead of "the river," i.e. the Euphrates. And in lxxii. 8, the substance of the same promise is cast, in more general and indefinite phraseology, into the form of a prayer in behalf of Solomon, "and may he have dominion from sea to sea, and from the river to the ends of the earth."

26. *a.* The words, "I will be to him a father, and he shall be to me a son" are spoken in the first instance (2 Sam. vii. 14) of David's seed (i.e. Solomon, as is shewn by v. 13). Here they are, in a somewhat altered form, applied to David, and in Heb. i. 5 they are cited as being fulfilled in the Messiah; see Introd.

27. These words certainly had a fulfilment in Solomon David's son, who "was greater than any of the kings of the earth for riches, and for wisdom" (1 Kings x. 23). But they have an application to every king of Israel. For Israel is called God's firstborn (Exod. iv. 22 "Israel is My son, My first-born)," and was to be made "high above (H. עליון עַל *elyôn ʻal*) all the nations of the earth," Deut. xxviii. 1. Therefore Israel's representative and king, and especially David, "the man who was raised up *high* (H. עַל *ʻal*), the anointed of the God of Jacob"

28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.
29 His seed also will I make *to endure* for ever, and his throne as the days of heaven.
30 If his children forsake my law, and walk not in my judgments;
31 If they break my statutes, and keep not my commandments;
32 Then will I visit their transgression with the rod, and their iniquity with stripes.
33 Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.
34 My covenant will I not break, nor alter the thing that is gone out of my lips.
35 Once have I sworn by my holiness that I will not lie unto David.
36 His seed shall endure for ever, and his throne as the sun before me.
37 It shall be established for ever as the moon, and *as* a faithful witness in heaven. Selah.

(2 Sam. xxiii. 1), was preeminently God's "firstborn," and was עליון *elyôn* "high" above (or with respect to) the kings of the earth.

29. See v. 36, note. With this verse cf. 2 Sam. vii. 12, 16, quoted in Introd.

30—33. Cf. 2 Sam. vii. 14, 15, quoted in Introd., and Prov. xxiii. 13, 14.

31. "They *break*," "I will not *break*" v. 34, and "Thou hast *profaned*" v. 39, are expressed by the same Hebrew verb, viz. חלל *challêl* to "profane" or "defile."

36, 37. Here the existence of David's seed is said to be "for ever" (H. לעולם *l'ôlâm*), and his throne is to be established "as the sun and moon." Cf. lxxii., where in the prayer in Solomon's behalf it is said in v. 5 "may people [from the time of his reign onwards] fear Thee [O God] *as long as the sun and moon endure*, throughout all generations;" and in v. 7 "In his days may the righteous flourish, and abundance of peace until there be no moon;" and in v. 17 "may his name be for ever, and before the sun may his name be propagated" (according to the K'rî). Such is the poetical dress in which the Psalmists present to us the substance of the original prophecy.

37. If the A.V. translation of this verse be adopted, "the moon" is probably the "faithful witness" indicated, although Luther and others have supposed the rainbow to be referred to. We prefer, however, a rendg. suggested by the Targ. (36) "*His seed shall be for ever, and his throne as the sun before Me:* (37) *As the moon* [which] *is established for ever, and* [is] *a faithful witness in the heavens.*" To which rendg. we append the excellent comment of Rashi, "The moon and the sun are witnesses to him, that as long as they shall endure, his kingdom shall endure [also]; as it is said (Jer. xxxiii. 20, 21), 'If ye can break My covenant of the day, and My covenant of the night, that

38 But thou hast cast off and abhorred, thou hast been wroth with thine anointed.
39 Thou hast made void the covenant of thy servant: thou hast profaned his crown *by casting it* to the ground.
40 Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.
41 All that pass by the way spoil him: he is a reproach to his neighbours.
42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

there should not be day and night in their season, then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne'." LXX. has καὶ ὁ μάρτυς ἐν οὐρανῷ πιστός, which might be explained according to Job xvi. 19, where he says, "Behold in heaven is my witness, and my surety in the heights." With this interpr. Jehovah, the "faithful God" (Deut. vii. 9), having none greater to swear by or appeal to, appeals to Himself, saying, "verily the witness in the heavens is faithful." This rendg. is adopted by Del., it is, however, precarious; if that were the meaning intended one would expect the definite article to be prefixed to the word עֵד *êd* "witness," to mark it as the subject. "Selah," as in v. 4, closes God's words, and here moreover emphasizes the transition from the brightness of the old promise, to the deep gloom of the present calamities.

38. "But *Thou*," emphatic. Thou, the "Faithful God," hast, despite Thy covenant, "abhorred and despised, etc." For it was the Lord's doing (2 Chron. xii. 4) that Israel rebelled against the house of David (2 Chron. xi. 19). Solomon had "committed iniquity," therefore he or rather his house was "chastened with the rod of men" (2 Sam. vii. 14); yet since God had promised that "His goodness should not depart from him, as He had taken it from Saul" (*Ib.* ver 15), therefore through all vicissitudes of fortune, the throne of Judah was ever occupied by one of David's house. The Psalmist, in deprecating God's severity, does not forget the threat, mentioned in verses 31, 32, that if David's seed should profane His covenant, He would visit their offences with scourges. But, looking unto the earth and beholding trouble and darkness and gloom of anguish, he is driven to the depths of despair, fearing lest God should, in spite of His covenant, have indeed taken away His goodness, as He did from Saul.

39. "His crown," LXX. has τὸ ἁγίασμα αὐτοῦ.

40 and 41. We may observe again here how the king is identified with his country. In lxxx. 12, the same figure is used with regard to Israel, "the vine from Egypt." "Why hast thou broken down her hedges, so that all they which pass by the way do pluck her?"

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.
44 Thou hast made his glory to cease, and cast his throne down to the ground.
45 The days of his youth hast thou shortened: thou hast covered him with shame. Selah.
46 How long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire?
47 Remember how short my time is: wherefore hast thou made all men in vain?
48 What man *is he that* liveth, and

43. *a.* "Edge," H. צור *tsoor*. The word occurs again in plur. in Josh. v. 2 "Make for thyself edged knives" H. חרבות צרים *charbôth tsurîm*. Its ordinary meaning is "rock," as in v. 26, and the word for *a flint* (Ezek. iii. 9), or *a knife of sharp flint* (Exod. iv. 25), is *tsôr*. It is possible that both words may be derived from a Rt. צר *tsar* = זר *zar*, *compressit;* a rock being called *tsoor*, and a flint *tsôr*, because the particles of which they are composed are closely compacted, or pressed together. The operation of sharpening seems to have been performed among the Hebrews by means of an instrument called *happ'tsîrâh pîm*, *the edge-compressor* (1 Sam. xiii. 21), whence the edge of a sword is called *tsoor*, i.e. the compressed part. In v. 26 LXX. rends. *tsoor* ἀντιλήπτωρ, here it gives βοήθειαν.

b. "In the battle:" better "In battle" without any special reference, for we do not read of any pitched battle having taken place at this time, although it is true that Shishak took the fenced cities of Judah, and came up against Jerusalem.

44. The general meaning of this verse is clear. But it is open to doubt whether it should be translated as A. V. מִטֳּהָרוֹ *mitt'hârô* being taken as a noun of the form מִקְדָּשׁ, Ex. xv. 17, with *Dagesh dirimens*), or "Thou hast made him to cease *from* his splendour" (the *m* of *mitt'hârô* representing the prepos. מן *min* "from" and *t'hârô* being of the form *d'bârô* or *c'thâbô*, with *Chateph-Kamets* in the place of *simple Sh'va*, as in בַּפְעָרָה *bas-s'ârâh*, 2 Kings ii. 1), as LXX. κατέλυσας ἀπὸ καθαρισμοῦ αὐτόν. "Cast down": on the verb מגר *maggêr* "cause to fall" see Gesen. Thes.

45. I.e. Thou hast caused him to become prematurely old through the troubles of his reign; not—Thou hast cut him off before his time. LXX., ἐσμίκρυνας τὰς ἡμέρας τοῦ θρόνου (Cod. Vat., χρόνου Cod. Alex.) αὐτοῦ. With *Selah* the Psalmist passes on from complaint to more direct petition.

46. With the exception of "hide thyself" for "be angry," and "wrath" for "jealousy," this v. is word for word the same as lxxix. 5.

47. Rend. "*Remember what a mere fleeting life I am: for what a*

shall not see death? shall he deliver his soul from the hand of the grave? Selah.

49 Lord, where *are* thy former lovingkindnesses, *which* thou swarest unto David in thy truth?

50 Remember, Lord, the reproach of thy servants; *how* I do bear in my bosom *the reproach of* all the mighty people;

51 Wherewith thine enemies have reproached, O LORD; wherewith they

mere nothing hast Thou created all the sons of men!" *a.* H. זְכֹר־אָנִי מַה־חֶלֶד *z'câr-a'nî meh-châled.* The same thought is expressed, in xxxix. 5, by the words מַה חָדֵל אָנִי *meh châdêl ânî* "how ceasing (i.e. frail) I am." Some have proposed to read אֲדֹנָי *a'dônây* "Lord" as in v. 50, instead of אָנִי *ânî* "I," and to render "Remember, *Lord*, what is a man's lifetime." Kimchi and others seem to have read זָכַרְתָּנִי "I remember."

48. Rend. "*Who is the man that can live on, and not see death: that can deliver his life from the power* [lit. "hand," cf. v. 25 note] *of Sh'ôl?*" On "Sh'ôl," LXX. ᾅδου, see vi. 5, xvi. 10, lxxxvi. 13, notes. The *selah* of this v. divides the six verses of earnest deprecation and prayer into two equal and symmetrical parts.

49. "Thy former lovingkindnesses", or "Thy gracious acts of goodness," *scil.* those shewn in the prosperity of the reigns of David and Solomon.

50. *b*, 51. "The reproach of:" there is no occasion to supply these words from hemist. *a*. "All the mighty people," rend. "*All the many peoples.*"

51. Lit. "Who have reproached—as enemies of Thine O Jehovah—who have reproached the footsteps of Thine Anointed."

"Thy servants," viz. the Lord's Anointed, and those committed to His charge. There is no need to read, with Targ., the sing. "Thy servant." "How I bear in my bosom," lit. "my bearing in my bosom." The reff. to Numb. xi. 11—14, Is. xl. 11, where "bearing in the bosom" denotes tender and anxious care, are irrelevant. Cf. rather Jer. xv. 15 "Know how I bear (lit. my bearing) on Thy account reproach;" and Ezek. xxxvi. 15 "And I will not make to be heard against thee any more the reviling of the nations, and the *reproach of the peoples* thou shalt not *bear* any more." With "*All the many peoples*," cf. Ezek. xxxi. 6;" in the passage before us the word "many" is emphatically placed before the subst. as in Prov. xxxi. 29, 1 Chron. xxviii. 5, Neh. ix. 28. It has been suggested however that כִּלְּרַבִּים *col-rabbîm* "All the many," may be a corruption for כִּלִּמַּת *c'limmath* "reviling of," cf. Ezek. xxxvi. 15, cited above. "All the many peoples" spoken of by the Psalmist are the Egyptians, and those who came with Shishak, for "there was no number to the people which came with him out of

have reproached the footsteps of thine anointed.

52 Blessed *be* the LORD for evermore. Amen, and Amen.

Egypt, Lubim and Sukkiim, and Ethiopians" (2 Chron. xii. 3), together with all the enemies of Judah who rejoiced in its defeat and disgrace. (51) "The footsteps of Thine anointed" (H. עקבות משיחך), *ikk'bôth m'shîchecâ*), i.e. "as we might say, 'every step He takes'," Perowne. Cf. xvii. 11. Targ. rends. "Which have reviled the tardiness of the print of the footsteps of Thy Messiah;" and so Kimchi, "He delays so long, they say He will never come." LXX. *οὗ ὠνείδισαν τὸ ἀντάλλαγμα τοῦ χριστοῦ σου*, which Vulg. rends. "commutationem Christi tui," but Agellius (ap. Rosenm.) "retributionem," i.e. "præmium," cf. עקב *êkeb* in Ps. xix. 12, "result," "reward of labour," Arab. *ikâb*. Others, "the posterity of Thine anointed," taking *ikk'bôth* in the sense of the Arab. *akib*.

52. If this last v. be an integral portion of the Ps. it is spoken in the spirit of Job, cf. i. 21 "Jehovah hath given, and Jehovah hath taken away, may the name of Jehovah be blessed," and xiii. 15 "Though He kill me, for Him will I hope." And we think it more probable that Pss. xli., lxxii., lxxxix., and cvi. were chosen to be placed at the end of Books I., II., III., IV., respectively, because of their concluding with a *b'râcâh* or blessing (just as the whole Psalter is closed with a Ps. which is a universal "Hallelujah"), than that the last verses were added to these Pss. in order that they should end with a cheering note: see xli. 13 note.

BOOK IV.

PSALMS XC.—CVI.

INTRODUCTION TO PSALM XC.

MORTALITY THE PUNISHMENT OF SIN.

TITLE. "A Prayer, to Moses, the man of God."

THE Poet writes during a period of affliction. He complains of days wherein God has afflicted His people, and of years of acquaintance with evil. He prays God to "return," to "repent concerning His servants," to give joy and gladness proportionate to the present trouble, and to let the nation witness a glorious deliverance. Such is the tenor of the concluding section of the Psalm, vv. 13—17. But with this we have to connect twelve verses of a somewhat different character, wherein must lie the true starting-point of the Poem. In these the prayer is not yet developed; the Psalmist addresses God, but he does so in the hushed voice of meditation rather than with the loud earnestness of entreaty; he details his own experience of human affairs, rather than implores Divine intervention in them. Human transitoriness, the creature made subject to vanity, death in its much disregarded connection with sin,—these and the awful contrast, God's Eternity, His absolute disposition of men's lives, His mindfulness of their misdeeds, —are here the theme of melancholy contemplation. What is the connection between this meditation, and the subsequent entreaties for an alteration of the Divine purpose, and a renewal of mercies? Obviously it must lie in some notorious indication of human weakness, some unusual mortality, among his compatriots, inciting the Psalmist first to melancholy reflection, secondly to urgent prayer. Searching for such an occasion in Scriptural history, we naturally first turn to the ancient inscription "to Moses," and consider whether this may serve us as a guide.

1. As regards the subject-matter of the Psalm; we find that during the journey in the wilderness the Israelites were visited with an extraordinary mortality. A whole generation was punished for the great rebellion at Kadesh, consequent on the evil report of the ten spies, by premature death; all from twenty years old and upwards (*scil.* 600,500 men) perishing within the next thirty-eight years. There is hardly any occasion in Scripture so likely to suggest this meditation on the transitoriness of human life and the prayer with which it is combined.

When Hupfeld raises an objection to the Title on the ground that life in the time of Moses was of longer duration than "threescore years and ten" (cf. v. 10), he overlooks the punishment inflicted on those who rebelled at Kadesh. His other objection, that there is no clear and distinct allusion to the circumstances of the Israelites in the wilderness is even weaker. There is an allusion, we believe, to be found in the very subject of the Psalm. And were it not so, there is no cause for objection. How can we fairly require an obvious allusion to historical incidents in a Psalm of only seventeen verses?

2. But with this coincidence must be coupled the remarkable similarity of language between this Psalm and the Book of Deuteronomy. This similarity is such as to argue that the two works are intimately connected in origin, and that the Psalm, if not actually a production of Moses, was at least composed as an adaptation to the style of the last Book of the Pentateuch. The language here is not merely like that of Deuteronomy; it is of a character almost peculiar to that work. Were the Title other than it is, the affinity to that book and more especially to the utterance of Moses in the closing chapters Deut. xxxii., xxxiii., would at once suggest itself to every competent Hebrew scholar. When therefore Augustine writes, "It is not to be believed that this Psalm was entirely the composition of that Moses, as it is not distinguished by any of those of his expressions which are used in his songs," we must remember that the great Latin Father was really incapacitated for critical investigation on the subject by ignorance of Hebrew. The language of the Psalm is more akin to that of "Moses" than to that of any other writer; and it does more especially resemble that "used in his songs." The following instances will prove the truth of this statement.

The Psalm opens with the words, "Lord, thou hast been our dwelling-place" *mâôn;* the same metaphor occurs in Deut. xxxiii. 27 "The eternal God is thy dwelling-place," *m'ônâh.* In v. 2 we have the curious phrase *vat-t'chôlêl,* "And Thou wert in birth-pangs with," used with reference to God's work of Creation: in Deut. xxxii. 18 we have the same metaphor, God being called *m'chôl'lecâ,* "God that formed thee," A.V. If we except the ambiguous passage Prov. xxvi. 10, this term is nowhere else used directly of God. In v. 13 we read "And have compassion on (or, "and let it repent Thee concerning") thy servants," *v'hinnâchêm al a'bâdeycâ;* in Deut. xxxii. 36 occur the words, *v'al a'bâdâyv yithnechâm* "And repent Himself for his servants," A.V. The form *y'môth,* "Days of" v. 15, is found in Deut. xxxii. 7, and there only; *sh'nôth* "Years of," for the more usual *sh'nêy,* there as here accompanies it. *Innîthânoo* in v. 15 "Thou hast humbled us," recalls

Deut. viii. 2, where the trials of the past forty years are said to have been sent "to humble thee (*annôth'câ*), to prove thee, to know what is in thy heart." *Maa'sêh yâdayim* "work of hands" v. 17, is used repeatedly in Deuteronomy to denote human undertakings. Other and less important resemblances are added to these by Rosenmüller and Delitzsch. The above are, we think, sufficient to convince the reader that the argument from style furnishes a very substantial evidence in favour of the Title. The Psalm is doubtless in some way connected by origin with the Book of Deuteronomy. The same tradition that assigned the Poems of Deuteronomy to Moses may have made him also the author of the Psalm their congener. Or a later Psalmist, writing in the name of Moses, may have deliberately imitated the style of the poetry in Deuteronomy, traditionally ascribed to the Lawgiver. We prefer the former theory, and are therefore inclined to think that we have here one of the most ancient pieces of poetry in the whole Psalter.

LORD, thou hast been our dwelling place in all generations.
2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.
3 Thou turnest man to destruction; and sayest, Return, ye children of men.

1—6. The Psalmist claims Jehovah's compassion on the ground that Israel has ever been His peculiar people, that He is Israel's hope, and that His power is of everlasting duration. Thence he passes (3—6) to the frailty and shortlivedness of men, and their absolute dependence on the sovereign will of God.

2. "Thou hadst formed," H. חחולל *t'chôlêl*, a verb signifying primarily, in this the Pôlêl (cf. Is. li. 2), as well as in the Kal, "to be in pangs with child," or "to bear a child." By a bold metaphor it is applied to the Divine act of Creation here and in Deut. xxxii. 18; possibly also in Prov. xxvi. 10. To take it as a passive (*πρὸ τοῦ—πλασθῆναι τὴν γῆν*, LXX.) is impossible.

3. Rend. "*Thou makest frail man return even to dust; and sayest* [=saying as Thou doest so] '*Return, ye sons of men,*'" scil. to the state whence ye came, "the dust returning to the earth as it was," Eccl. xii. 7.

The *ἅπαξ λεγ.* דכא *daccâ* we have rendered *dust*, after Gesenius. As a derivative of דכך *dâcac, contrivit*, it obviously means either that which is crushed small as "dust," or the state of subjection to crushing, "dissolution" (not merely *ταπείνωσις*, as LXX.), cf. the subst. דכה *daccâh*, Deut. xxiii. 2. The 2nd hemistich is a strict parallel to the

4 For a thousand years in thy sight *are but* as yesterday when it is past, and *as* a watch in the night.
5 Thou carriest them away as with a flood; they are *as* a sleep: in the morning *they are* like grass *which* groweth up.
6 In the morning it flourisheth, and

1st, as is shewn by the repetition of the verb שׁב *shâb*, "returned." The rendg. "And sayest, 'Repent [of the sins which have shortened life], ye sons of men,'" LXX., Rashi and other Rabbis; and that apparently intended in P.B.V. "Come again, ye [fresh generation of the] sons of men," are both objectionable on this ground. Both moreover neutralize the connection of כּי *cî* "for" (v. 4) with this hemist.

4. Rend. "*For* [a term of] *a thousand years, when it is past, is in Thine eyes but as one bygone day: and as a watch in the night.*"

a. The majority of commentators make יוֹם אתמול *yôm ethmôl* "a day gone by" the subject of the clause "when it is past." But thus we have a needless pleonasm. Yesterday must have passed. The subject is doubtless אלף שׁנים *eleph shânîm* "a thousand years." There is no difficulty in the use of the sing. of the verb with the plural nominat. The thousand years are regarded collectively as one single period of time; on this usage see lxxix. 7, note.

b. *As a watch in the night:* the night was in early Jewish history divided into three watches, in the later times there were four. "The *night watch*, which fleets past to those who are asleep like a moment, is added as a second step in the climax to the *day*, which is spread out at greater length over labour."

5. *a.* "Thou carriest them away as with a flood:" H. זרמתם *z'ramtâm*. This verb occurs in the Poal in Ps. lxxvii. 17 [18], "The clouds *were poured out in water*," H. *zôr'moo*. Cf. the subst. *zerem*, "tempestuous rain." The meaning here is either "Thou pourest upon them," or "Thou washest them away."

"[As] a sleep:" the A.V. rightly supplies "as," and the phrase = "As men of sleep," i.e. "*As men who are in a sleep:*" cf. Cant. i. 15 "thine eyes are doves," i.e. "thine eyes are eyes of doves." This hemist. is singularly rendd. in LXX. τὰ ἐξουδενώματα αὐτῶν ἔτη ἔσονται, Vulg. "quæ pro nihilo habentur eorum anni erunt;" Agellius suggests that the LXX. read זהמתם *zihamtâm* "their aversion" (cf. Job xxxiii. 20) for זרמתם *z'ramtâm*, the intended meaning being, "nihil aliud sunt anni quam res quas ipsi homines repudiant; nam cum in senectutem pervenerint, tot malis urgentur ut plerumque et eos alii abominentur, et ipsi sibi minime placeant."

b. Rend. "*In the morning they each pass away like the grass:*" i.e. so short is human life that each mortal does but reach the morning

groweth up; in the evening it is cut down, and withereth.
7 For we are consumed by thine anger, and by thy wrath are we troubled.
8 Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance.
9 For all our days are passed away in thy wrath: we spend our years as a tale *that is told.*

of the real day of life, and then perishes like a grass-blade, scorched by the growing heat of the sun; cf. next verse.

6. Rend. "*In the morning he blossoms and* [then] *passes away: in the evening he is cut down, and he withers.*"

a. *Passes away:* the same verb as in 5. *b*. The A.V. "groweth up," besides being inappropriate in v. 5, is really unallowable in both verses. The verb חָלַף *châlaph* = "shifted," "changed," "passed away." The transition is frequently for the *worse*, and in no instance does the Kal denote "growing up," or "flourishing" (Hab. i. 11 is not an instance to the contrary), though the Hiph. occasionally = to "revive" or "renew *strength*," after misfortune or decay, cf. Job xiv. 7. The P.B.V. arbitrarily renders "fade away" in v. 5, "groweth up" in v. 6. Similarly Targ. The LXX. rightly in both places παρέλθοι. This verse is an expansion of the metaphor of 5. *b*. Individual man is still the subject; his life is that of a grass-blade, such as that which S. James describes: "The sun is no sooner risen with a burning heat, but it withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth" James i. 11. So Homer, Οἵη περ φύλλων γενεὴ, τοιήδε καὶ ἀνδρῶν. Il. VI 146. The anticlimax in the first hemistich is doubtless intentional, "he bears flower, and—passes away." "The blossom of man is so short that it does not deserve to have a whole member of a verse devoted to it," Hengst.

b. In the evening he is plucked away [lit. 'one cuts him off'], and then withering and decay proceed unheeded.

7—10. Mortality, i.e. that of man generally, and more especially that now prevalent in Israel, regarded as the punishment of sin: cf. Introd.

8. *b*. Rend. "*Our secret* [sin]," the sing. form being the best supported reading. The plural was probably substituted through a mistaken connection of the Hebr. word with the plur. subst. *a'loomîm*, "youth" (Ps. lxxxix. 45, Job xxxiii. 25), by which the H. עלמנו *a'lumênoo*, understood to be lit. "our youth," is expanded into "sin of our youth," the rendg. given by the Targ., cf. xxv. 7. The LXX. has simply τὰς ἀνομίας ἡμῶν.

9. Rend. "*For by reason of thy wrath all our days have waned away: we complete our years with the speed of thought.*"

10 The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow; for it is soon cut off, and we fly away.

a. Waned away: H. פנו *pânoo*, lit. "turned." The phrase *p'nôth yôm*, lit. "turning of the day," is used in Hebr. to denote the decline or drawing in of the day, as e.g. in Jer. vi. 4. Here the whole period of human existence, regarded as a collection of days, is said to have thus drawn in or diminished, i.e. from the length allotted to it at the beginning.

b. With the speed of thought, H. כמו הגה *c'mô hegeh*, lit. "As a thought." In illustration of the metaphor, the Commentators quote Theognis, v. 979, Αἶψα γὰρ ὥστε νόημα παρέρχεται ἄγλαος ἥβη, and Hom. *Od.* VII. 36. The meaning, however, of the noun הגה *hegeh*, is by no means certain; it occurs once elsewhere (Job xxxvii. 2), denoting the "rumbling noise" of thunder, and once (Ezek. ii. 10) in the meaning "groan," or "sigh," in both places from the Root הגה *hâgâh* in its common meaning, *murmuravit*. That a somewhat similar sense, "an uttered sound," is to be here adopted, is certainly possible. The rendg. will then be "We complete our years [so that they are] as an uttered sound," and the explanation that which we find in Ibn Ezra, "For a word hath not any resting-place; for at the moment when the speaker utters it, it has existence, and after that it is as if it had never been." The LXX. has the extraordinary rendg. τὰ ἔτη ἡμῶν ὥσεὶ ἀράχνη ἐμελέτων, repeated in the "anni nostri sicut aranea meditabuntur" of the Vulg.; the intended meaning apparently is, we spend our years in anxious forethought like a spider toiling at its web; but all attempts to devise a text in the original to suit that of the LXX. have proved failures. The Syr. attempts to combine the significations of the Hebr. and the LXX., rendering "Our years are consumed as a spider." Targ. no less unwarrantably, "As the *breath* of the mouth in winter."

10. *a.* "By reason of strength," i.e. when there is unusual inherent vigour.

For "their strength" we must rend. "*their pride*," i.e. that of these extra years, *rôhab* here being the same as *rahab*, applied in Pss. lxxxvii., lxxxix. to Egypt as a type of worldly presumption. The pride of those additional years is but labour and sorrow; the faculties which in earlier life were a glory are now exerted only with painfulness: they become a burden instead of a pleasure. Cf. Eccl. xii.

b. "For it is soon cut off." Rend. "*For it passes away quickly.*" H. כי גז חיש *cî gâz châsh*. On this verb, *gâz, transiit*, cf. lxxi. 6, note.

11 Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.
12 So teach *us* to number our days, that we may apply *our* hearts unto wisdom.
13 Return, O LORD, how long? and let it repent thee concerning thy servants.
14 O satisfy us early with thy mercy; that we may rejoice and be glad all our days.
15 Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil.

The LXX. has ὅτε ἐπῆλθε πραΰτης ἐφ' ἡμᾶς καὶ παιδευθησόμεθα. *Chîsh*, "quickly," was apparently regarded as a derivative of *châshâ*, "was quiet;" παιδευθησόμεθα may be a corruption for περασθησόμεθα.

11. Rend. "[Yet] *who understands the strength of Thine anger: and* [who understands] *Thy wrath, so as to fear Thee* [proportionately]?" *b.* lit. "and thy wrath according to a fear of Thee." None reflects that the diminution of man's life is a result of his sin, or lays to heart the consequent duty of fearing God. Hence the Psalmist prays in the next ver. (12) "*So teach us to number our days, that we may attain a wise understanding.*" The H. לבב *lêbâb* "heart," here, as frequently, represents the faculties of intelligence, the "understanding." (Cf. xix. 14, ciii. 1, note.) On the verb בוא in Hiphil in signif. "attain" cf. Talm. B. Synhedrin 91 *b.*

The Versions have here fallen into some extraordinary mistakes. Targ. rends. "Who shall direct himself to teach [us] to number our days? Surely the prophet whose heart gushes out with wisdom," mistaking נבוא *nâbî* "we may attain," for נביא *nâbî* "a prophet." LXX. has τὴν δεξιάν σου οὕτως γνώρισον, καὶ τοὺς πεπαιδευμένους τῇ καρδίᾳ ἐν σοφίᾳ. Wherein this much only is intelligible, that ימינך *y'mîn'câ* "thy right hand," was misread for ימינו *yâmênoo* "our days."

13—end. A prayer for cessation of the present manifestations of God's anger. The connection of this with the foregoing complaint of the shortness of life is, we believe, found in the fact that God executed His wrath upon the generation who rebelled in the wilderness by shortening their lives; cf. Introd. And thus, though the foregoing meditation (vv. 1—12) has reference to mankind generally, it was directly suggested by special mortality among the Israelites.

13. *a.* "How long,"—scil. will thy wrath continue? The same aposiopesis occurs in Ps. vi. 3 "My soul is also sore vexed, but Thou, Lord, how long?" *b.* Or, "And *have compassion upon* thy servants;" this verb expressing sometimes regret, and sometimes commiseration.

15. i. e. Give us now joy and comfort in proportion to the humiliation and adversity we have experienced.

16 Let thy work appear unto thy servants, and thy glory unto their children.
17 And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

16. A renewal of Divine interposition, and a manifestation of glorious doings is besought, along with cessation of present affliction. The prayer of Habakkuk unites the same petitions. Cf. Hab. iii. 2, "In the midst of years revive it [Thy work],—in [Thy] wrath mayst Thou remember mercy." The "work" referred to by the Psalmist is more specially Divine assistance in the desert journey. When he prays that the "children" of the present generation may see God's glory, he perhaps has in mind the exclusion of the latter from entrance into the land of Canaan. It was only to their children that this, the culminating and most glorious blessing, was to be vouchsafed.

17. "Beauty," i.e. that of the glory of the Divine Presence, λαμπρότης Κυρίου, as LXX. It is possible, however, we believe, to render "gracious favour" or "propitiousness," the H. נֹעַם *nôam*, like the Greek χάρις, meaning grace exhibited in "favour," as well as grace inherent in "beauty." The former meaning is appropriate in Zech. xi. 7. It is also a possible rendering in Ps. xxvii. 4.

INTRODUCTION TO PSALM XCI.

GOD'S PROTECTING PROVIDENCE.

TITLE. LXX. Αἶνος ᾠδῆς τῷ Δαυίδ.

THE structure of this Psalm presents great difficulty to the English reader. For though abrupt change of person is, we may say, a characteristic of Hebrew poetry, yet in no Psalm is this peculiarity so frequent or so embarrassing as in the one before us. Most commentators hold that the sections vv. 1, 2, and vv. 3—13 are to be apportioned respectively to two different voices or choirs, and the concluding verses, in which God Himself speaks and approves the Psalmist's faith and confidence, to a third, or to the former two in chorus. This may be a true account of the liturgical use of the Psalm. Whether for liturgical purposes or not, the Poet in composing the first thirteen verses of the Psalm expresses his own reflections partly as uttered by

himself, and partly as addressed to him by another. It would seem that as he meditates on the dangers which beset his earthly pilgrimage, and on the unfailing protection of the Most High, thoughts frame themselves into words (vv. 3—13), addressed by the higher Ego to its own sentient personality. And as his confidence gathers strength, his convictions seem no longer the whisperings of his own heart, but proceed altogether from without. They are the utterance of the Almighty, Who Himself assures him (*v.* 14 *seq.*) that "because he has set his love upon Him, He will deliver him, and...shew him His salvation."

We have no clue as to the authorship of this Psalm. The LXX., without any apparent reason, inscribes it, *αἶνος ᾠδῆς τῷ Δαυίδ*. The Targum makes it a dialogue between David and Solomon his son, while the Midrash says that Moses composed not only the preceding "Prayer of Moses," but also the ten Psalms which follow it, up to ci. which is inscribed "to David;" and that these 11 Psalms correspond to the 11 tribes which Moses blessed (Deut. xxxiii.). In view of this tradition it is noticeable that here as in Ps. xc. there are many coincidences of diction with Deut. xxxii. and xxxiii. This resemblance perhaps accounts for the position of the Psalm as the immediate successor of Ps. xc. But we can hardly regard it as an indication that the two Psalms are of the same date or by the same author.

HE that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

1, 2. The apparent tautology of v. 1 has much exercised the commentators. (i.) The interpr. "I who dwell.....who am one who abides .....say unto Jehovah," is hardly possible. The word for "abides" should then be either a partic. or else in the *first* person, and even then such a prolonged carrying-on of the sense would be highly unpoetical in Hebrew. (ii.) For the last-named reason, and also because אֹמַר *ômar* in every other passage is undoubtedly the first person Fut. "I will say," we demur to the interpr. "one dwelling.....who abides .....says unto Jehovah," (LXX. *ἐρεῖ*, followed by Syr. and Vulg. Jer. has *dicens*). (iii.) All such conjectures as those of Hupf., supplying "Happy is" before the 1st verse, are both arbitrary and insipid. (iv.) Others boldly paraphrase the verse thus, "He that remains in secret communion with God is sensible of His continual protection." But we do not find the word סתר *sêther*, "secret place," used anywhere in the sense of "secret communion." It is employed as parallel with צל *tsêl*, "shadow" of protection, not of communion, cf. Is. xxxii. 2 "And a man shall be as a hiding-place from the wind, and as a *secret*

2 I will say of the LORD, *He is* my refuge and my fortress: my God; in him will I trust.
3 Surely he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence.
4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler.

place (i.e. shelter) from the rain-torrent,.....as the *shadow* of a great rock in a weary land." (v.) We are of opinion that the word ישב *yôshêb*, "he who dwelleth," denotes here a conscious and continuous habit of reliance upon God, and we prefer to render "*He who* [with determination and confidence] *takes his seat under the shelter of The Most High, shall abide* [lastingly] *under the shadow of the Almighty.*" The first hemist. is almost equivalent to שם עליון מעונו *sâm elyôn m'ônô*, "he who makes the Most High his dwelling-place," cf. ver. 9. The seeming tautology thus disappears, and the meaning of the whole verse is, as Kay expresses it, "Loving faith on man's part shall be met by faithful love on God's part."

2. The Poet, having declared wherein a man's safety consists, asserts his determination to lay hold of this security. "*I will say of Jehovah, 'my refuge, my fortress, my God, in Him will I trust'.*" According to the accents the verse might be rendered equally intelligibly, but somewhat less forcibly, "I will say, to Jehovah [belongs] my refuge, &c.';" cf. lxxxix. 18 [19].

3—8. The Psalmist now turns, as it were, and addresses to himself words of comfort and confidence. The change of person reminds us of cxxi. 2, 3 "*My* help is from Jehovah.....may He not allow *thy* foot to be moved, may *thy* Guardian not slumber, etc." "The snare of the fowler" is a figure for the evils which fall upon men unawares, preeminently death. Cf. Eccles. ix. 12 "For man knoweth not his time...as the birds that are caught in the snare, so are the sons of men snared in an evil time, when it falleth upon them suddenly." "From the noisome pestilence," i.e. from destroying pestilence. LXX. *ἀπὸ λόγου ταραχώδους*, mistaking דֶּבֶר *deber* pestilence for דָּבָר *dâbâr* word, matter; and so in v. 6, *ἀπὸ πράγματος διαπορευομένου ἐν σκότει.* On הוות *havvôth*, "destruction," see Ps. v. 9.

4. *a.* Cf. Deut. xxxii. 11: "As an eagle.....spreadeth his *wings*, taketh it [his brood], beareth it on his *feathers*," or "*pinions*," H. אברתו. "Shalt thou trust," lit. "thou shalt take refuge," the same Root as in ver. 2, "my refuge," and in Deut. xxxii. 37, "where are their gods, in whom they took refuge?" *b.* "Buckler:" H. סחרה *sôchêrâh*, *ἅπαξ λεγ.* according to its Root means something which surrounds, and so perhaps "panoply." Or it may be equivalent to Syr. *sacrô* "a shield."

5 Thou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day;
6 *Nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noonday.
7 A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.
8 Only with thine eyes shalt thou behold and see the reward of the wicked.
9 Because thou hast made the LORD, *which is* my refuge, *even* the most High, thy habitation;
10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

With this hemist. cf. Deut. xxxiii. 29 "Jehovah is the shield of thy help," and iii. 3 [4]. LXX. rends. this hemist. ὅπλῳ κυκλώσει σε ἡ ἀλήθεια αὐτοῦ, probably reading יסחרך *yis'châr'châ*.

5. "Arrow," used figuratively of the evil plots and slanders of the wicked, as in lvii. 4, lviii. 7, lxiv. 3.

6. *a.* "Walketh in darkness," cf. Homer's ἠεροφοῖτις Ἐρινύς, Il. XIX 87. *b.* "Destruction," H. קטב *keteb*, a subst. which recurs only in Deut. xxxii. 24, Is. xxviii. 2, and in a slightly different form in Hos. xiii. 14. "That wasteth," H. ישוד *yâshood*, confounded by Targ., LXX., Syr., Aq., and Symm., with שד *shêd* "a demon;" LXX. δαιμονίου μεσημβρινοῦ, cf. Theocr. Id. I. 15.

7. "Shall fall," better "[Though] a thousand may fall....." Cf. Prov. xxiv. 16, "[Though] a righteous man may fall seven times etc." "A thousand.....and ten thousand;" cf. again a similar expression in Deut. xxxii. 30 "How should one chase a thousand, and two put ten thousand to flight."

8. "Only," i.e. thou shalt only *see* the recompense of the wicked, thou shalt not be included in their fate. "Reward," or rather "requital," H. שלמה *shillumâh*, a ἅπαξ λεγ.; cf. however Deut. xxxii. 35 "to Me belong vengeance and requital (*shillêm*).....I...will requite (*a'shallêm*) them that hate Me."

9, 10. Rend. "*For Thou, Jehovah, art my refuge! The Most High hast thou made thy dwelling-place, there shall no evil befall thee*, etc." The word *for* carries us back to the word "only" in v. 8, thou shalt *only see*, and not be involved in the recompense of the wicked—and why? Overcome by the sense of God's nearness and protection, he no longer addresses himself, but turning to the God in whom he trusts, he exclaims with fervour, "For Thou, Jehovah, art my refuge!" and then continues in his former strain. A similar abrupt transition takes place in lxxxi. 16, where see note. *Thy dwelling-place*, H. מעון *mâôn;* cf. xc. 1, and Deut. xxxiii. 27 "The Eternal God is thy dwelling-place" (*m'ônâh*).

11 For he shall give his angels charge over thee, to keep thee in all thy ways.
12 They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.
13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.
14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.
15 He shall call upon me, and I will answer him: I *will be* with him in trouble; I will deliver him, and honour him.
16 With long life will I satisfy him, and shew him my salvation.

11, 12. It was with these two verses (omitting the latter hemist. of v. 11) that Satan attempted to beguile the Redeemer. There is probably no such significance in the omission as commentators have imagined, see Talm. B. Berachoth, 11 *a*, on בלכתך *b'lecť câ*.

It is interesting to remark that it was a common belief, even among the heathen, that human beings have each their guardian genius; cf. Menand. Frag. 21, *ἅπαντι δαίμων ἀνδρὶ συμπαρίσταται—εὐθὺς γενομένῳ, μυσταγωγὸς τοῦ βιοῦ—ἀγαθός*. For parallel passages *vide* Neale *in loco*. Muhammed adopted the Jewish doctrine of guardian angels, cf. Koran XIII. 12 "Each hath a succession [of angels] before him and behind him, who watch over him by God's behest."

13. The *lion* denotes the power, the *adder* and *dragon* the insidiousness, of all the enemies, both natural and spiritual, of mankind. "Dragon," H. תנין *tannîn*, generally a sea-monster; here (as in Deut. xxxii. 33, parallel with פתן *pethen*, "an adder") it stands for one of the serpent tribe. The confident trust of the Poet, expressed in this and the 10th verse, finds an exact counterpart in our Lord's promise to the seventy, in Luke x. 19 "Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you."

14. Oftentimes in the book of Psalms is the voice of the Almighty suddenly introduced as confirming and sealing the words of the Psalmist. Thus in l. 14, 15, "Pay unto the Lord thy vows," says the Psalmist, in tones of solemn exhortation; "and call upon Me in the time of trouble, and I will deliver thee" is the reassuring response of the Almighty. So here, lost in his reverie, and giving himself wholly up to the consciousness of God's presence and continual protection, the Psalmist hears as it were a voice behind him saying (not to him but of him), "Because he hath loved Me, therefore will I deliver him .....and shew him My salvation."

15. Cf. Is. lxiii. 9, "In all their affliction He was afflicted, and the angel of His Presence saved them." And 1 Sam. ii. 30 "Them that honour Me I will honour."

16. Cf. Deut. xxxii. 46, 47, "Observe to do all the words of this law.....it is your *life*, and through this thing ye shall *prolong your days* in the land whither ye go over Jordan to possess it."

INTRODUCTION TO PSALM XCII.

PROSPERITY THE REWARD OF RIGHTEOUSNESS.

TITLE. "A Psalm, a Song, for the Sabbath-day."

THE key to this Psalm lies in the words:—"For Thou, Jehovah, hast made me rejoice in Thy *doing:* I will exult in *the works of Thine hands*," v. 4. The terms italicized sometimes denote the works of the creation, sometimes the acts of God's rule. In what sense they are to be taken here is shewn by the immediate introduction of allusions to personal trouble, and personal deliverance. The Psalmist has just witnessed the downfall of adversaries who lay in wait for him; he has had convincing proof that wickedness, however seemingly triumphant, must eventually bring shame and degradation. His own position has been wonderfully aggrandized; his horn is exalted; his ears and eyes alike attest the fact that the enemy has fallen. These are the grounds of the Psalmist's joy; therefore it is that he declares at the outset that it is meet to give thanks unto the Lord, at the conclusion that the reward of prosperity surely awaits the righteous. This however is not the traditional interpretation of the Psalm. It is obvious that in early times the terms "Thy doing," and "the work of Thine hands," were regarded as referring, not to recent mercies, but to the wonders of Creation. The Psalmist's joy was supposed to be roused by the contemplation of the great six days' work of Jehovah; herein he finds the doings which are "great," the designs which are "very deep" (v. 5). And hence this Psalm was regarded as appropriate to the Sabbath-day. The Title designates it as a "Song for the Sabbath-day;" the Talmud Babli (Kiddushin) tells us that it was sung in the Temple, on the Sabbath-day, at the offering of the first lamb in the morning, when the wine was poured out; and it is even to this day used in the Synagogue Service as a Sabbatical Psalm. Further, an absurd legend (T. B. Kiddushin) relates that this Psalm was the song of praise uttered by Adam, when the first Sabbath dawned upon the world, and

that it descended by tradition as the special hymn for that day: and accordingly it is styled in the Targum "The hymn and the song which Adam the first man spoke on the Sabbath-day." It appears to us that this system of interpretation owed its origin simply to a misunderstanding of vv. 4 and 5. In no way does the Psalm appear to be an appropriate expression of "Sabbath thoughts," as Delitzsch assumes. We can only force it into reconciliation with its Title by arbitrarily assigning an allegorical significance to vv. 7—11. This expedient is adopted by Rabbi Akiba and Athanasius, who find here a reference to the final Sabbath of the world, "that rest which is to come." Those, however, who prefer the literal to the mystical system of exegesis will do well to discard entirely the traditional view of this Psalm. The *M'tsoodath Dâvîd* seems to strike the true note by explaining "Thy doing," and "the works of Thy hands" (ver. 4), as the interpositions of God's Providence in behalf of the Psalmist, and by indicating that what the "brutish man" cannot understand (ver. 6), is God's hidden purpose in allowing a temporary prosperity to the wicked.

IT is a good *thing* to give thanks unto the LORD, and to sing praises unto thy name, O most High:
2 To shew forth thy lovingkindness in the morning, and thy faithfulness every night,
3 Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.
4 For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.
5 O LORD, how great are thy works! *and* thy thoughts are very deep.
6 A brutish man knoweth not; neither doth a fool understand this.
7 When the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be destroyed for ever:

2. For "every night" rend. "*In the nights.*" The beginning and ending of the day are so often mentioned in the Pss. as the fit occasions of private meditation, prayer, and thanksgiving (cf. Ps. v. 3, lv. 17, lix. 16, lxxxviii. 13), that we cannot agree with Dr Neale's comment, "There is a distinct reference in this second verse to the morning and evening sacrifice."

3. Rend. "*With a ten-stringed instrument, yea with a lute: with loud music on the harp.*" The H. נבל *nebel* is here identified as a *stringed* instrument, and with this agrees the testimony of tradition; cf. Bibl. Dict. *Psaltery*. The term הגיון *higgâyôn* here and in ix. 16 [17] denotes, we believe, *loud* music of a joyful character, cf. Proleg. chap. v.

4—8. The mighty deeds effected in his behalf by Jehovah are the cause of the Psalmist's joy. These are particularized in verse 10; mean-

8 But thou, LORD, *art most* high for evermore.
9 For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.
10 But my horn shalt thou exalt like *the horn of* an unicorn: I shall be anointed with fresh oil.

time he descants on the grandeur and wisdom of Jehovah's governance. Such thoughts, he says, are foreign to the "brutish man," the man who lives ὡς ἄλογα ζῷα (2 Pet. ii. 12), for mere sensual pleasures; and the "fool" or "stolid" materialist cannot perceive any such Divine interposition in the affairs of men. The shortsightedness or callousness of such godless persons suggests a meditation on their whole state. As in their lives, so in their deaths, they are indeed like the inferior works of creation. They *sprout up* and *flower*, 7 *a*, i.e. attain eminence in this world, but with what result? "It is [only] that they may be destroyed for ever" 7 *b*. In awful contrast is the position of Jehovah, who, whether regarded or not, has a pre-eminence, which abides, not as theirs, for the short life of one generation, but for endless ages. He remains Most High (H. מרום *mârôm* lit. "a Height") for evermore (v. 8).

9—15. That degradation and shame must certainly be eventually the portion of those who appear to thrive in ungodliness, the Psalmist has recently had proof. His deliverance from enemies leads him to a confident belief that even in this world righteousness will ever bring prosperity. This, in the silence of revelation with regard to a future state, was a favourite theme of the Hebrews; cf. Ps. xxxiv. 19, xxxxvii. 25, lviii. 11. Of a future dawn of higher hopes they were from time to time admonished, by the spectacle of the good man given over to affliction; cf. the drama of Job, and the experiences of the writer of Ps. lxxiii. But the temporal prosperity of the righteous was generally matter both of expectation and experience, Divine interposition continually adjusting the scales of fortune, and the very polity of the nation contributing much to the elevation of the good and overthrow of the wicked.

10. Rend. "*But thou hast upraised my horn like* [that of] *a buffalo: my old age is green in its vigour.*"

a. Upraised my horn. For this figure of speech cf. lxxxix. 17, lxxv. 4 note. The ראים *r'êym* appears to be a species of buffalo; we can hardly identify it with the *oryx*, an antelope "one-horned, according to Aristotle and the Talmud," Del. For (1.) Ps. xxii. 21 shews that the *r'êym* is a savage and a formidable animal. (2.) No authority besides that of tradition requires us to imagine the *r'êym* one-horned, and Ps. xxii. 21 rather favours the view that a two-horned animal is in-

11 Mine eye also shall see *my desire* on mine enemies, *and* mine ears shall hear *my desire* of the wicked that rise up against me.
12 The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.
13 Those that be planted in the house of the LORD shall flourish in the courts of our God.

tended; cf. Gesen. (3.) The description of it in Job xxxix. 9, 10, as an animal whose great strength would make it serviceable for the plough, durst man capture it, and its classification with "bulls" and "bullocks" in Is. xxxiv. 7, both point to the meaning "wild ox" or "buffalo," adopted by Saadia.

10. *b.* The usual rendg. of this hemist. is "I have been moistened with fresh oil;" the H. בלתי *ballôthî* being taken as 1st pers. sing. Past Kal from בלל *bâlal*, in the sense "was moistened." And the metaphor is supposed to have its origin in the practice of anointing the head with oil on festal occasions; cf. xxiii. 5. But we cannot help thinking that *ballôthî* is a subst. or infin. used as a subst. (of the form *zammôthî* xvii. 3, *challôthî* lxxvii. 10) from Rt. בלל *bâlal*=בלה *bâlâh*, "usu et vetustate attritus est," and means what the LXX. has rendered it, τὸ γῆράς μου. For *bâlal*,=the Arab. *balla*, means *made moist*, not *was moistened*, and the adj. רענן=*raa'nân*, generally used of a tree in the signf. *vigorous, flourishing, verdant*, is not strictly applicable to the subst. שמן *shemen*, "oil," but would be most appropriate when predicted of *ballôthî* in this substantival signf. The subst. *shemen* may, it seems, denote a well-fed, vigorous condition; cf. Is. x. 27. And this interpr. is here certainly supported by ver. 14 of this Ps., where the righteous are said to enjoy a "fat" and "green" old age.

11. "Mine enemies," lit. "those that lay themselves in wait for me," H. שוּרי *shooray:* cf. for this deponent perfect signf. the forms נוּם *noos* Numb. xxxv. 32, סוּר *soor* Jer. xvii. 13 (see Del.'s note). For "shall see," rend. "*has looked*" or "*looks.*" To "look on" means to regard with the calm disdain of perfect security; cf. liv. 7, note. Here only we have the ear indulging itself in the same way: cf. the use of שמע ב *shâma b'* in the sense "to listen to with pleasure" in 2 Sam. xix. 36. This verse expresses the confidence with which the Psalmist looks forward to the "requital of the wicked:" cf. xci. 8. Then his eyes and his ears shall no longer be painfully strained to catch the slightest indication of the approach of his persecutors, but he shall in perfect tranquillity both see and hear that they are blotted out for ever.

12—15. The righteous shall thrive, growing high as the palms, mighty as the cedars; for their affections are rooted in the House of

14 They shall still bring forth fruit in old age; they shall be fat and flourishing;

15 To shew that the Lord *is* upright: *he is* my rock, and *there is* no unrighteousness in him.

Jehovah, and thereby it is that their life of prosperity is sheltered. Age checks not their yield of fruit, dries not up their sap, withers not their leaf; and very different is the result of their prosperity to that of the evil-doer's precarious growth. These sprung up and flourished (v. 7) only to illustrate God's hatred of sin by their sudden and utter destruction, the righteous, to justify in the eyes of all men the old Mosaic saying, "The Rock—He is a God of faithfulness, and there is no evil [with Him]: righteous and upright is He."

13. "Planted in," not in the sense "transplanted into," μεταφυτευθέντες Aq., Symm., but according to the figure in i. 3, rooted and grounded in attachment to the Holy Place, the dwelling of Jehovah, and the true glory of Israel.

b. "Flourish," יפריחו *yaphrîchoo*, is to be understood literally of the putting-forth of buds, and the metaphor is continued throughout the next verse, which should be rendered, "*In old age they will still bear fruit: full of sap and green of life shall they be.*"

Bear fruit, H. ינובון *y'nooboon*. This rendg. is justified by the use of the derivatives ניב *nîb* and תנובה *t'noobâh*, as "produce," "fruit;" see also lxii. 10 [11], Zech. ix. 17. The primary meaning is to "break forth," either with leaf or with fruit. דשנים *d'shênîm*, the A. V. "fat," here="sappy"; רעננים *raa'nânîm*, on which cf. v. 10, is "verdant," "green with leaves"; here it is used exactly in correspondence with our metaphor "a green old age."

15. This verse is based on a passage in the great 'song' of Moses, Deut. xxxii. 4; see above. The C'thîb עלתה should be read *ôlâthâh* as in Job v. 16, the K'rî is *avlâthâh* as in Ps. cxxv. 3; on such feminine forms see Ps. iii. 2 *b* note.

INTRODUCTION TO PSALM XCIII.

THE DIVINE SOVEREIGNTY SUPERIOR TO GENTILE INSURRECTION.

TITLE. LXX. Εἰς τὴν ἡμέραν τοῦ προσαββάτου, ὅτε κατῴκισται ἡ γῆ, αἶνος ᾠδῆς τῷ Δαυίδ.

THIS short poem is the first in order, of a series of contemporary Psalms, composed evidently for liturgical purposes, and treating of one and the same glorious theme, the Final Establishment of the Theocracy by the Advent of Jehovah, and subordinately (for this topic only appears clearly in two of these Psalms) of the inclusion under it of all the nations of the world. The series consists of Ps. xciii., and Pss. xcvi.—xcix. Pss. xcv. and c. are strictly contemporary with these, but their silence with regard to this great expectation compels us to assign them to a different order; they are merely liturgical poems, while the series introduced by xciii. is of a prophetic as well as a liturgical character. The subject of the Psalmist's aspirations, and its connection with Messianic prophecy, will be treated of in Psalm xcvi., where it is brought more prominently forward than in this shorter composition. The question of date we also reserve for our Introduction to xcvi., as in that Psalm it is connected with a peculiar difficulty, which must affect all the members of this series. It will be sufficient to state here that we have little doubt that all these Psalms belong to the commencement of the post-exilic period.

We have said above that the expectation of a gathering-in of the Gentiles is only introduced subordinately in this series. It may be noticed in connection with this fact, that while Psalms xcvi. and xcviii. regard Jehovah as the equitable Judge whose coming is to be the cause of joy to all works of His creation, Psalms xciii., xcvii., and xcix. treat more especially of an autocratic rule of Jehovah, an awful sovereignty to which the Gentile world can offer no resistance. There is, in fact, an essential difference of thought with regard to the Gentile world apparent in these two classes. While in xcvi. the nations are regarded as fellow-worshippers with Israel, and in both xcvi. and xcviii. are charged to meet with joyfulness the righteous Judgment about to be revealed, in these three Psalms they are rather (cf. xcvii. 3, 4, 5, 7, xcix. 1, and even xcix. 3) the rebellious subjects to whom the revelation of the King is the cause of fear. In Psalm xciii. this view is par-

ticularly prominent. The nations are regarded, not as converted, but as crushed. Like a swollen river or a stormy sea they have beaten against the exalted seat of Jehovah, but it has all been in vain; His power is firmly established, and His promises to Israel have been proved faithful.

The overthrow of the powers of the world being ever represented as a preliminary to the final establishment of God's Kingdom, the position of this Psalm, as first in order of the "Psalms of the Theophany," appears well chosen. A connection with Psalm xcii. has been detected by some commentators in the fact of Jehovah being here spoken of as "glorious in the height," v. 4, and in xcii. 8, being addressed thus: "Thou, Jehovah, art a Height for evermore." The succession of Psalm to Psalm is not unfrequently linked with a similarity of thought, such as is here evinced, and this may perhaps be regarded as the ground on which this composition was assigned a place after Ps. xcii.

As regards the Title prefixed by the LXX. to this Psalm, it should be noticed that the LXX. assigns all the Psalms from xciii. to xcix. inclusive to David. It is possible that the explanation of this phenomenon, as far as Psalms xciii. and xcv.—xcix. are concerned, lies in the passage 1 Chron. xvi. 7—36, where (see xcvi. Introd.) one of these obviously contemporary Psalms is *apparently* quoted as existent in the time of David: still with this explanation a difficulty remains in the fact that Ps. c., the pendant to Ps. xcv., is not thus entitled. Be the explanation what it may, this inscription is certainly erroneous. The clause, Εἰς τὴν ἡμέραν τοῦ προσαββάτου (Codd. BN, not σαββάτου Cod. A) ὅτε κατῴκισται ἡ γῆ, is explained by the Talmudic tradition, that this was used as a Friday Psalm because "[Jehovah then] finished His works and ruled over them," T. B. Rosh hashshana, 31, *a.*: the vain insurrection against the Most High, which is treated of in Ps. xciii., being regarded, strangely enough, as if literally an insurrection of rivers and seas against their Creator.

THE Lord reigneth, he is clothed with majesty; the LORD is clothed with strength, *wherewith* he hath girded himself: the world also is stablished, that it cannot be moved.

1. This verse consists of three lines of two clauses each. Rend. thus: "*Jehovah is become King; with majesty He is clothed. Jehovah is clothed; with might hath He girded Himself. Yea, established is the world; it shall not totter.*"

Jehovah is become King. This is the key-note of the Psalm

2 Thy throne *is* established of old: thou *art* from everlasting.
3 The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.
4 The LORD on high *is* mightier

before us, as of Pss. xcvii and xcix. Jehovah is depicted as if lately endued with the attributes of majesty and might, simply in accordance with the human view of the matter; what is meant is that mankind are now for the first time to be conscious of His possession of these attributes. *The world is established* by the accession of its lawful monarch; hitherto anarchy and confusion have raged unchecked, but now shall come a reign of peace and justice, such as is described in Is. xi. On the language consult lxxxii. 5, note. The connection of Jehovah's reign with the restitution of order is again set forth in xcvi. 10. Observe that in this Psalm, and in the fellow Psalms xcvi.—xcix., the great future appearance of Jehovah is treated as if an event that has already occurred. This is a common usage of the Hebrew poets when treating of future issues that have been made the subject of Divine Revelation; and the præt. of the verb, when applied as in this verse to actions yet unaccomplished, is generally styled the Prophetic Perfect. How far however such uses are due to the fervid faith of the inspired writers, and how far to the characteristic imaginativeness of Hebrew idiom, it is impossible to decide.

2. Though now to be manifested for the first time in the eyes of mankind, Jehovah's reign is no new thing; though disregarded by His creatures and subjects, He has been enthroned from long time back, yea from eternity.

3, 4. Vainly have the world's powers endeavoured to resist their rightful Lord. Like an angry tide, they leap and seethe and roar, but to what purpose? The tide cannot reach the height of Heaven, where Jehovah sits enthroned in glory. 3. "The floods" H. נהרות *n'hârôth*, a term which is applicable to sea waters as well as rivers, cf. xxiv. 2.

"Their waves," H. דכים *docyâm*, ἅπ. λεγ. lit. "Their dashing noise," "*Their din*;" cf. "fragor" from "frango".

4. The construction of this verse is somewhat obscure, though the main purport is clear enough. We prefer to render with Del.—

> *More than the rumblings of great waters,*
> *Of the glorious, of the breakers of the sea,*
> *Is Jehovah glorious in the height.*

The great waters are first designated as "the glorious ones," then defined as "the breakers (משברי *mishb'rêy* from Rt. שבר *shâbar*, "broke") of

than the noise of many waters, *yea,* *than* the mighty waves of the sea.
5 Thy testimonies are very sure: holiness becometh thine house, O LORD, for ever.

the sea." The epithet "glorious" is applied in Exod. xv. 10, "They sank like lead in the waters, the glorious [waters]," as here to swelling waters, lashing in glittering (this is the primary meaning of the adj.) splendour. Compare Tennyson's line "And the wild cataract leaps in glory." The terseness of the original of this verse is rendered more perplexing by the ambiguity of the prepos. מִן *min*, which may mean either "more than," as above, or "from," "by reason of." Some commentators rend. "By reason of the roar of great waters are the breakers of the sea glorious;" cf. the ἀπὸ φωνῶν ὑδάτων πολλῶν of the LXX. Mendelssohn gives "More than the roar of great waters are the breakers of the sea glorious." The former of these is mere tautology, and the latter is vapid in the extreme. We have little doubt that the rendering adopted above is the true one.

5. In portraying this past antagonism of the world's power to the Omnipotence of God, the Psalmist has in mind its special manifestation in the persecution of Jehovah's chosen people by the heathen. As it is vain for man to fight against God, so it is vain to attempt to suppress the religion which God has stablished by means of revealed testimonies. These testimonies shall stand fast, and holiness becometh God's Temple, "that is to say, it is inviolable (sacrosanct), and when it is profaned, shall ever be vindicated again in its holiness." Del. The concluding words thus become a supplication for the Temple's future immunity, on the ground of its Divine origin, and the immutability of God's promises. Such a supplication is appropriate to the epoch to which we assign this Psalm, that immediately succeeding the return from captivity, when the Hebrew nation were busying themselves about the restoration of the Temple.

INTRODUCTION TO PSALM XCIV.

A PRAYER IN TIME OF OPPRESSION.

TITLE. LXX. Ψαλμὸς τῷ Δαυὶδ, τετράδι σαββάτου.

THE oppression complained of is we believe here, as in lxxxii., that of the national magistrates. Many Commentators however have preferred to regard it as connected with the subjugation of the Hebrew realm by foreigners. Gentile persecution, such as that of the Chaldæans or that of the Syrians, is then regarded as the source of the Psalmist's grief, his poem falling under the same denomination as Pss. lxxiv. and lxxix. It is slightly in favour of this view that Jehovah is here appealed to in His character of national protector, being addressed as "the God of Jacob" v. 7, "Jehovah, our God" v. 23; and that the victims of the oppression receive designations of a peculiarly distinctive kind, God's "heritage" v. 5, God's "people" v. 14, which seem to indicate that the oppressors have no share in the prerogatives of Israel. But these features do not necessarily suggest the presence of a foreign oppressor. The one may be due to a contemplation of God as the protector of Israel's *inner* polity, the corrector of abuses in the government, the God who judges among the Elohim of the nation (lxxxii. 1); while the other perhaps only distinguishes between righteous and unrighteous, not between Jew and Gentile. Thus we find very similar distinctive claims made by David when praying for help against the persecutions of his compatriot Saul; and frequently elsewhere the pious sufferer is said to have claim as such, to a special access to Jehovah. That the oppression here proceeds from the Hebrew magistracy itself is, we believe, evinced by the following features:—1. The acts of the oppressors are such as we should naturally attribute to the unrighteous national judge rather than to the arrogant conqueror. On the one hand we find no mention here, as in lxxiv. and lxxix., of attempts to overthrow the civil or religious institutions of Israel, or to erase its name from the list of nations. On the other hand, the outrages complained of are aimed at those who are naturally the victims of rapacious magistrates, rather than of successful invaders, the widow, the stranger, the fatherless, those in fact who having no helper are the natural prey of petty despotism. 2. The Psalmist confidently expects a time when justice shall be restored (v. 15); he has endeavoured to hasten it by opposing the oppressors single-

handed (vv. 16—18). But the expectation would be groundless and the attempt foolhardy were the oppression that of a mighty foreign foe who had subjugated Palestine: both are appropriate enough if it proceed from the temporary predominance of an ungodly national magistracy. 3. In vv. 8—11, the Psalmist upbraids the "brutish *among the people*" with their disregard of Jehovah's providence and power. This designation, we believe, conclusively identifies the oppressors as members of the Hebrew community. Delitzsch, who takes the opposite view, has to explain this section as addressed not to the oppressors but to "those among the people themselves who have been puzzled about the omniscience, and, indirectly, about the righteousness of God, by the fact that vengeance is delayed." This is very unlikely. The "brutish" persons and "fools" must surely be the "workers of iniquity" who have roused the Psalmist's indignation, in fact the oppressors themselves; and therefore the latter must be Israelites, not foreigners. The theme then of the Psalmist's supplication is a national wrong of the same kind as that which incites the writer of Psalm lxxxii. While however that Psalm takes the form of a reproachful appeal to the oppressors themselves, the Psalm before us is, with the exception of the section 8—11, addressed to Jehovah, before Whom the crying abuses of the government are denounced, and Who is implored to take vengeance on the offenders. On the matter of authorship there is no Hebrew tradition save the worthless one recorded in the Midrash, which assigns Pss. xc.—c. to Moses. The Septuagint prefixes an inscription τῷ Δαυίδ, but history records no circumstances in the career of David which would induce him to pen a composition of this nature. The Psalmist tells of prevalent outrages of natural justice, of the grinding tyranny of a godless faction to which neither he nor the people can offer adequate resistance. These disorders are of a far worse kind than those complained of in Davidic Psalms. Nothing is less likely to have taken place during the wise and powerful rule of David than the rise of an oligarchical despotism such as would engender them. Nor do we find these circumstances more suitable to the earlier period of David's life, when he was persecuted by Saul, or to the brief period when by the usurpation of Absalom the reins of government were taken out of his hands. Saul is depicted, not as the tyrant but as the popular warrior, who was to a great extent the people's choice and who appears to have studied throughout to gain their approbation (cf. 1 Sam. xviii. 8, 2 Sam. i. 24). Absalom, again, succeeded in forming a faction entirely by professions of a peculiar regard for justice, to the disparagement of David's judicial administration. It was not his policy to play the tyrant, nor indeed did his fortunes allow him time to do so. While

however we reject this testimony of the LXX. we must admit that we know of no theory of authorship that will stand in its stead. There is nothing in the subject-matter of the Psalm that gives us a clue to its date. We know not whether the oppressive faction is formed of leading statesmen, availing themselves of the weakness of the throne; or whether the king himself countenances, and profits by, the disgraceful outrages here complained of. And with no better success do we turn for guidance to the linguistic features of the Psalm, which, so far from being stamped with "reminiscences of older Davidic and Asaphic models," as Delitzsch discovers, are not of a very striking character, and betray nothing of phraseology or style that can be said to mark any one epoch more than another. Here then as elsewhere it is wiser to confess that all search for the name and date of the author is baffled. Equally hopeless is it to endeavour to explain the misplacing of the Psalm between compositions so closely connected in origin and subject as Psalms xciii. and the group xcv.—c.

The chief divisions of this Psalm, which are tolerably easy of detection, we prefer to specify in our Commentary. It only remains to notice that the Greek inscription τετράδι σαββάτου finds illustration in the national liturgical use, this Psalm, according to the Talmud, being that used in the Temple for the Wednesday services.

O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself.
2 Lift up thyself, thou judge of the earth: render a reward to the proud.
3 LORD, how long shall the wicked, how long shall the wicked triumph?
4 *How long* shall they utter *and* speak hard things? *and* all the workers of iniquity boast themselves?

1—3. Jehovah is implored to take vengeance on the oppressors.

1. "Shew Thyself," lit. "Shine forth." That the verb is rightly rendd. as an Imper., not as a Præt. Indic., is shewn by the occurrence of the Imper. "lift up thyself" in v. 2. The LXX. and Vulg., disregarding this, have rendd. ἐπαρρησιάσατο, "libere egit."

2. "The earth," i.e. "*The land*" of the Hebrews, cf. lxxxii. 5 note.

4—7. From this fervent supplication the Psalmist passes to a recital of the outrages which rouse his indignation. With this section cf. lxxxii. 2—5.

4. "How long" is not to be supplied in this verse, which expresses not a question but a statement. The full meaning of the Hebrew hardly admits of reproduction in English, but we prefer to render thus, "*They babble out*, [lit. gush forth, *scil.* with words], *they utter* [words of] *arrogance:* [yea] *all the workers of misthief* [now] *carry themselves high.*"

5 They break in pieces thy people, O LORD, and afflict thine heritage.
6 They slay the widow and the stranger, and murder the fatherless.
7 Yet they say, The LORD shall not see, neither shall the God of Jacob regard *it*.
8 Understand, ye brutish among the people: and *ye* fools, when will ye be wise?
9 He that planted the ear, shall he not hear? he that formed the eye, shall he not see?
10 He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, *shall not he know?*

Carry themselves high, יתאמרו *yithamm'roo.* This verb apparently expresses a haughty deportment. The Rt. *âmar* primarily = *extulit:* from this two distinct meanings may be traced. (1) As *extulit vocem* or "*said*" it is familiar to every Hebrew student. We may compare the similar use of נשׂא *e.g.* in לא ישא *scil.* קול Is. xlii. 2, 11. (2) In this passage only (unless we may instance תתימרו in Is. lxi. 6) does any part of the verb betray more evidently the fundamental signf. That this however is no invention of etymologists, and that the verb-form may here mean "put themselves forward," "set themselves up," is proved by the meaning of the derivatives אמר *êmer* or אמיר *âmîr* "a tree top," lit. that which is much *brought out* or *elevated*, and אמרי an Amorite, lit. a mountaineer, or denizen of *elevated* places.

The explanation of *yithamm'roo* adopted above is that given by Kimchi and Ibn Ezra; the LXX. however recurs to the common Kal signf. of *âmar* and rends. λαλήσουσι.

8—11. The certainty of Divine retribution on the ground of mere natural religion.

10. Rend. "*He that chasteneth nations, shall not He reprove? even He who teacheth man knowledge.*" Shall not He who trains all mankind to distinguish more or less between right and wrong evince His indignation at the prevalent outrages? There is no occasion to infer from the mention of the "nations," that the oppression complained of is that of a Gentile power: the argument is, as in lxxxii. 8 ("judge Thou the land, for all the nations are Thine inheritance"), one *a majori ad minus.* If evil actions bring evil fortune in all countries they will do so in the Hebrew realm. There is no occasion to break this verse up into two questions by supplying "shall not He know?" A.V. or "shall not He punish?" P.B.V. The proof that Jehovah will reprove lies in the fact of His teaching man knowledge, *scil.* discernment between good and evil, just as much as in the fact of His chastening men who have committed evil actions; the latter indeed being but the method whereby this moral education is yet further developed. In this verse, as Dr Perowne observes, there is a slight change in the

11 The LORD knoweth the thoughts of man, that they *are* vanity.
12 Blessed *is* the man whom thou chastenest, O LORD, and teachest him out of thy law;
13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.
14 For the LORD will not cast off his people, neither will he forsake his inheritance.
15 But judgment shall return unto righteousness: and all the upright in heart shall follow it.
16 Who will rise up for me against the evildoers? *or* who will stand up for me against the workers of iniquity?
17 Unless the LORD *had been* my help, my soul had almost dwelt in silence.

Psalmist's argument: in v. 9 "it was from the physical constitution of man; now it is from the moral government of the world."

11. "They," the Hebr. equivalent is a masc. pronoun, whereas מחשבות *machsh'bôth* "thoughts of" is fem. Such irregularity of grammatical relation is not so uncommon in Hebr. that we are required to adopt the rendg. insisted on by Rosenm., "The LORD knoweth the thoughts of mankind, that they [mankind] are vanity."

12—15. Confident hope that the patient sufferer who is "chastened" and "taught", not merely as the heathen (v. 10) by experiences which prove that there is a Final Cause, but by the Light of God's Revelation, will eventually have rest from his foes, and witness the restitution of justice.

13. "Until." He who has truly apprehended the teaching of Revelation has schooled himself to endure affliction. Such an one, therefore, will pass resignedly through evil times, and "has rest from the days of adversity," even *before* the time appointed for the overthrow of his oppressor.

15. Judgment, now so much abused by an ungodly magistracy, shall turn back and again link itself with its fitting companion, impartial and untrammeled equity, צדק *tsedek*. All those "upright in heart" who are now aggrieved by the abuses of the government shall hail the change with joy; and "judgment" shall then receive their support. They shall back it up, as if (for this is the metaphor in "shall follow it") a newly-declared sovereign to whom their allegiance is due.

The LXX. has apparently inverted the position of the nouns in hemist. *b*. It rends. ἕως οὗ δικαιοσύνη ἐπιστρέψῃ εἰς κρίσιν, similarly P.B.V. "Until righteousness turn again unto judgment."

16—19. Present proof that God is not unmindful, from the fact of the Psalmist's already having experienced deliverance and consolation.

17. *b*. Rend. "Almost" or "All but": this signf. of כמעט *ci-m'at* (cf. lxxiii. 2 and Gr. παρὰ μικρόν) is probably better than "speedily" which we adopted in our first edition. "Silence" *scil.* the still impas-

18 When I said, My foot slippeth; thy mercy, O LORD, held me up.
19 In the multitude of my thoughts within me thy comforts delight my soul.
20 Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

sive silence, which according to the Hebrew idea, cf. lxxxviii. 10—12, was the essential characteristic of death. From this and the following verse it would seem that the Psalmist had himself endeavoured to battle against the flagrant abuses of the party in power, but was overcome by its superior strength, only escaping death by a marvellous deliverance.

19. "Thoughts," lit. *divided*, anxious thoughts (cf. the Rt. סעף *sâaph*), so somewhat equivalent to our term *distractions*. This subst, recurs with ר *r* inserted in cxxxix. 23. The form שְׂעָפִים occurs in Job iv. 13, xx. 2. On the introduction of ר cf. lxxiii. 4 note.

20—23. In this the sixth and last strophe the Poet confidently expects the retribution which the antagonism between human tyranny and the Divine Will surely warrants.

20. Or "*Can the tribunal of wickedness have any connection with Thee; which frames trouble by decrees?*" Can these rulers whose decrees cause trouble to the land, who league against the righteous and spill innocent blood, claim to be authorized by the Almighty? The abuse of power surely cancels its prerogative of sacro-sanctity. It is this idea which contains the key-note of Ps. lxxxii., as may be seen from the Introduction to that Psalm.

a. Tribunal, H. כִּסֵּא *cissê;* generally denoting the throne of a king, but also applied to any elevated seat occupied by a person in authority, whether a High Priest (1 Sam. i. 9), a military chief (Jer. i. 15), or a judge, as here (see note on hemist. *b*) and in Ps. cxxii. 5 : cf. Bibl. Dict. "Throne."

Have any connection with Thee: lit. have fellowship or alliance with Thee. The H. יְחָבְרֶךָּ is best taken as by Delitzsch as a very irregular Kal form for יְחַבְּרֶךָּ. Similarly we have in Gen. xliii. 29 יְחָנֶּךָּ for יְחָנֵּךְ. But it is possible to regard it as a Poel, cf. מְאָכְלֶהוּ Job xx. 25. For the use of the suffix cf. יְזַבְּלֵנִי Gen. xxx. 20, and see note on Ps. v. 4.

b. By decrees, lit. "by decree." As may be gathered from vv. 2 and 15, it is in oppressive legislation that the wickedness of the Psalmist's adversaries is especially exhibited. The words עֲלֵי חֹק *a'lêy chôk* can hardly signify "*against* the decree," scil. of God, the κατὰ προστάγμα-

21 They gather themselves together against the soul of the righteous, and condemn the innocent blood.
22 But the LORD is my defence; and my God *is* the rock of my refuge.
23 And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; *yea*, the LORD our God shall cut them off.

ros of Symmachus; and the connection with *cissê* makes it obvious that *chôk* is here the decree of human legislature.

INTRODUCTION TO PSALM XCV.

AN INVITATION TO WORSHIP GOD, AND A CHARGE TO OBEY HIM.

TITLE. LXX. Αἶνος ᾠδῆς τῷ Δαυίδ.

IT has been conjectured that the insertion of this Title in the Septuagint dates from Christian times, and is due to the fact that certain verses of this Psalm are quoted by the writer to the Hebrews, as "in David" (Heb. iv. 7), which is in reality merely another way of saying "in the Book of Psalms." In view of the fact that all the Psalms xciii.—xcix. are similarly entitled in LXX. this conjecture seems unnecessary. But be this as it may, the Greek inscription is doubtless erroneous. The Psalm before us is not at all in the style of David. It is a smooth and rhythmical liturgical Psalm, resembling in subject-matter and style the four Psalms which immediately follow it, and like these and xciii. was probably written in post-exilic times for the services of the second Temple. The recurrence of verse 3 in the two succeeding Psalms (xcvi. 4, xcvii. 9) goes far to prove that it was written for the same occasion, if not by the same author as these. Verses 1 and 2 serve to connect it with another Psalm of this group (cf. xcviii. 4, 5), and its theme, a charge to praise and worship Jehovah, is that of each and all the members of the post-exilic series. The chief resemblance however in the Psalm before us is to Psalm c., and when we find in that Psalm (see Introd. to Psalm c.) fresh points of contact with these hymns of the Theocracy, we become convinced that, if we eliminate Psalm xciv., we have in Psalms xciii.—c. a series belonging to one occasion, and written by one hand. In Psalm xcv. and its pendant Psalm c., however, there is this distinctive feature, that nothing is said therein of the great expectation which is the key to

these other contemporary Psalms. While in these the accents of joy are the responsive echo of sounds heard only by the ear of faith, and the theme is a manifestation of Jehovah as Universal King and Judge, wrested by faith from the region of the future to that of the present,—in Psalms xcv. and c., the Church is charged to praise, worship, and rejoice in Jehovah as her Present Ruler, and when the mind is turned from things present, it looks not forward but backward. It is not the cheering prophecy but the warning history that is made the basis of the charge in Psalm xcv., which (unlike in this respect to Psalm c.) blends with the invitation to worship a solemn call to obedience. While, in fact, Psalms xcvi.—xcviii. (as, too, Psalm xciii., which must be interpreted by these) treat mainly of the Theocracy in its future glory, Psalms xcv. and c. regard it only by the light of the present, blended, if blended at all, with that of the past.

Psalm xcv. has been devoted from the most ancient times to liturgical purposes. In the Synagogue Service Pss. xcv.—xcix. are recited on the Sabbath, before the select Sabbatical Psalms, and Ps. xcv. is throughout the Western branch of the Christian Church the Invitatory which precedes the Psalms at Matins. And this use of the Psalm is in every way appropriate. The author seems to be one in whom the invitation "Let us go into the house of the LORD" (cxxii. 1) always found a joyful response; and on whom the history of his forefathers' sin and punishment in the wilderness had left a deep impression; and thus in his Poem the two great principles of worship, love and fear, are intertwined. In the first six verses and part of the seventh the people are invited to go joyfully and worship Jehovah, as the great King above all gods, the Creator of the world, and the Shepherd of Israel. But this point being reached, the Poet recalls the obduracy with which such invitations had been received in earlier times. Changing his note he exhorts them not to harden their hearts in faithlessness as did their forefathers in the wilderness. As he dwells on this dismal picture, he seems unable to dispossess himself of the thought of Israel's perverse disposition; and his word of exhortation taking the form of a solemn utterance of the Almighty, the Psalm which opened with the joyful call "Come, let us sing," closes with the awful sentence "Verily they shall not enter into my rest."

O COME, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.

2 Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

1. "Let us make a joyful noise." The same Root is used here and in v. 2 as in lxxxix. 15, "Blessed are the people who are accustomed

3 For the LORD *is* a great God, and a great King above all gods.
4 In his hand *are* the deep places of the earth: the strength of the hills *is* his also.
5 The sea *is* his, and he made

to shout joyfully [unto the Lord]." As Ps. xciii. is linked with xcii. by the recurrence of the word מרום *mârôm*, "Height," so perhaps is this Ps. with the preceding by that of the word "Rock," xciv. 22.

3. "The LORD (or Jehovah) is a great God." The word here used for "God" is *Êl*, a title which according to its derivation denotes God's attribute of *strength*. "All gods," i.e. all those mysterious powers in the natural and spiritual world, which man, on account of his inability to account for their origin and to restrain their action, has been led to deify or portray in the form of idols, cf. xcvii. 7.

4. Rend. "*In whose hand are the deep places of the earth, and to whom belong the peaks of the mountains.*" The word תועפות *tôa'phôth* "tops" is of doubtful etymology. It occurs in only three other passages, viz. in Numb. xxiii. 22, xxiv. 8, where we have mention of the "*tôa'phôth* of the buffalo," which is generally rendd. *strength* or *swiftness*, but by LXX. δόξα, and in Job xxii. 25 where "silver of *tôâphôth*" is spoken of, which many render "silver obtained by *labour*." In the passage before us both our Versions follow the Targum, which renders "the strength of the height." The connection however of "strength," or even in Job xxii. 25 of "labour," with the Root which must then be assigned, יעף *yâêph* "was wearied," is surely too distant to justify this interpr. Böttcher's rendg. "mines" cannot, we believe, be traced to any Root whatever, and is also utterly inappropriate in the passages in Numbers. We believe that the τὰ ὕψη of the LXX. is the true equivalent to *tôa'phôth:* and that this meaning is to be traced through from the Root יפע *yâphaa* (xciv. 1) or יעף *yâaph* "shone." The glittering, sun-lit tops of the mountains are contrasted with the dark recesses of the earth in this verse, just as in the next verse the dry land is contrasted with the sea. This meaning suits Numb. xxiii. 22 and xxiv. 8 (where the "glittering tops" of the buffalo = its formidable gleaming horns, cf. Deut. xxxiii. 17), as well as it does this verse, and is as Del. observes, as much in harmony with the δόξα given there by the LXX. as with its τὰ ὕψη here. It is equally appropriate in Job xxii. 25, where too "glittering silver" is a rendering quite in harmony with the LXX.'s ἀργύριον πεπυρωμένον "smelted silver," i.e. as the context in the LXX. shews, silver made clean, *bright*, pure of dross. With regard to the application of the term to the *top* parts here and in Numbers, we may add that the idea of *prominence* may well be a part of the fundamental meaning of the Root, since the

it: and his hands formed the dry *land.*
6 O come, let us worship and bow down: let us kneel before the LORD our maker.
7 For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. To day if ye will hear his voice,
8 Harden not your heart, as in the provocation, *and* as *in* the day of temptation in the wilderness:

brightness of the horn depends on its prominence, by which it is enabled to catch the rays of the sun.

5. *a.* Lit.: "To whom belongeth the sea, and He made it."

6. There are three distinct words used in this verse to denote acts of reverence. The first, "worship," lit. "prostrate oneself," as in worshipping God or in saluting an Eastern monarch. The second, "bow down," used in Esth. iii. 2, in conjunction with the first, and often elsewhere with the addition of "upon the knees." The third means "to kneel down." "Our Maker:" we hardly think that this expression refers solely to the work of creation; rather, since the Ps. is evidently a national one, it includes God's fostering care which enabled Abraham's children to become a great nation. Cf. Gen. xii. 2, "and I will *make* thee into a great nation;" Deut. xxxii. 15, "Jeshurun waxed fat and kicked ...and rejected God who *made* him and slighted the Rock of his salvation;" and 1 Sam. xii. 6, "Jehovah who *made* (i.e. exalted) Moses and Aaron." Cf. the similar use of ποιέω in Heb. iii. 2, Mark iii. 14.

7. *a.* Rend. "*The people of His pasturing.*" "The sheep of His hand," or rather "*The flock of His hand,*" i.e. under His protection, cf. lxxxviii. 5, lxxxix. 21.

b. Up to this point the Psalmist has been addressing the Church in words of joyful invitation; but now, calling to mind Israel's known tendency to disobedience, his words take the form of earnest exhortation, "*To-day would that ye would be obedient to His voice!* (8) *Harden not your hearts as at Meribah, as on the day of Massah, in the wilderness.*" The word אִם *im*, primarily meaning "if," should here be rendd. "would that," as in lxxxi. 8 [9], and elsewhere. The circumstance here referred to, is the murmuring of the children of Israel at the scarcity of water when encamped in the neighbourhood of Rephidim, in the second year of the Exodus (Exod. xvii.). The place was called in consequence *Massâh oo-M'rîbâh*, i.e. Temptation and Strife, Exod. xvii. 7, just as the scene of a later rebellion was called *M'rîbâh* alone, Numb. xx. This appellation is rendered in the LXX. πειρασμὸς καὶ λοιδόρησις. In Numb. xx. 24, λοιδορία is the rendg. given for *M'rîbâh:* more generally ἀντιλογία is used (cf. cvi. 32); twice only is it rendd. as a proper name, viz. in Ezek. xlvii. 19 [Μαριμώθ], and in Ezek. xlviii. 28 [Βαριμώθ]. Here and here only παραπικρασμός "provo-

9 When your fathers tempted me, proved me, and saw my work.
10 Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways:
11 Unto whom I sware in my wrath that they should not enter into my rest.

cation," is the LXX. equivalent. Πειρασμός being the rendering given for *Massâh*, we may conjecture that παραπικρασμός was selected with the view of keeping up the alliteration of the two names in the original. It is absurd to suppose with Owen that it was introduced here from Heb. iii., where the Apostle quotes vv. 7 *b*—11 of this Psalm according to the LXX., and founds thereon an admonition to his Christian readers (cf. Heb. iii. 7—19, and especially ver. 16, τίνες γὰρ ἀκούσαντες παρεπίκραναν;). As Hengst. has observed, this rebellion at Rephidim was neither the first nor the most remarkable. It is instanced by the Psalmist merely on account of the ominous names *Massâh* and *M'rîbâh*, which survived as monuments of their *tempting* Jehovah and *striving* with Him.

9. The warning voice of the Psalmist is now merged in the solemn utterance of the Almighty Himself, cf. xci. 14. "And saw my work," lit. "*Also* they saw my work." What work? Not the bringing of the water out of the rock, for the fact of the ancient Israelites having seen a miracle worked for their benefit in answer to their murmuring, could hardly be adduced as a means of deterring their children from a similar sin. Neither can we take the word גַּם *gam*, "also," in the sense of "although," for the passage (Is. xlix. 15) which is brought forward by Del., as supporting this usage, should be rendd. "*even* these may forget." "My work," then, must mean God's judgments, as in lxiv. 7—9 "But God shall shoot at them with an arrow,.....and all men shall fear and declare the *work* of God, etc." The rebellion at Rephidim being merely selected as a type of the many rebellions in the wilderness, the Psalmist passes on here to the judgment in which all these rebellions *culminated*, and which is treated of more fully in vv. 10, 11; cf. Numb. xiv. 22, 23, "Because all those men.....*have tempted me now these ten times*.....surely they shall not see the land which I sware unto their fathers."

10, 11. Rend. (10) "*For forty years I spurned* [lit. loathed] *a* [whole] *generation, and I said, 'A people erring in heart are they; and they have not known my ways.'* (11) *Wherefore I sware in my wrath, 'Verily they shall not come into my rest.'*" On the exclusion of the rebellious generation from the Promised Land, and consequent protraction of the pilgrimage for thirty-eight years more, see lxxviii. 33, and xc. Introd. In "and they have not known, etc.," there is a slight emphasis

on the word *they*, indicating perhaps a distinction between the perverse faction which was debarred, and the faithful Caleb and Joshua, or between this and the generation immediately succeeding, of which, as the receiver of the promises, better things were to be expected. We have a similar distinction in the original account, Numb. xiv. (23) "Surely they shall not see the land which I sware unto their fathers..... (24) But my servant Caleb, because he had another spirit with him and hath followed me fully, etc." And in (30) "Doubtless *ye* shall not come into the land,..... (31) But your little ones, which ye said should be a prey, them will I bring in."

The writer of Ep. Heb. iii., iv. argues, that there remains for the people of God a σαββατισμός, or "keeping of rest," other and more glorious than that entailed by the entry into the land of Promise (called in Deut. xii. 9, "the *rest* and the inheritance"). We need not suppose however that the Psalmist whose words he quotes had such hopes in view. Calvin's remark with regard to the inference in Heb. iv. 1—9 is in fact just,—"subtilius disputat quam ferant prophetæ verba."

INTRODUCTION TO PSALM XCVI.

THE DIVINE SOVEREIGNTY ACCEPTED BY ALL NATIONS.

TITLE. LXX. Ὅτε ὁ οἶκος ᾠκοδόμηται μετὰ τὴν αἰχμαλωσίαν, ᾠδὴ τῷ Δαυίδ.

THE subject of this and the three succeeding Psalms is the manifestation of Jehovah as sovereign Lord and Judge, not only before His Israelite worshippers, but before the Gentile nations; yea, before all the works of His Creation. This subject has been briefly alluded to in Ps. xciii., where certain phrases indicate that the composition of the Psalm was suggested by the same great expectations as are treated of in this group. It is in this Psalm, however, that the glorious prospect is first fully unfolded: and this, therefore, appears the fitting place for a consideration of the character of the Theophany, which thus moves the heart of the sacred nation. In a certain sense all these Psalms may be styled Messianic, for they present to us ardent hopes of a Divine manifestation, which were fulfilled in the person of Jesus Christ. But, it must be noticed, that of the share in this manifestation which

was to be committed to human nature—of the coming of God in the form and character of man—nothing is said in these Psalms. The expectation of the nation was evidently centred on a direct Revelation of the Almighty, manifest and convincing to all the world. It need scarcely be said that this reticence is not due to the absence of a Messianic expectation. The Messiah was indeed expected; but Jewish theology had not learnt to combine the presages of his appearance with those of the Theophany. Two distinct series of predictions are apparent in the Old Testament: the one of these speaks of a coming reign of Messiah, the other of a reign of Jehovah Himself. "These Theocratic Psalms," says Delitzsch, "form together with the Christocratic two series of prophecy referring to the last time, which run parallel with one another. The one has for its goal the Anointed of Jehovah who rules out of Zion over all peoples; the other, Jehovah sitting above the cherubim, to whom the whole world does homage. The two series it is true converge in the Old Testament, but do not meet: it is the history that fulfils these types and prophecies; which first of all makes clear that which flashes forth in the Old Testament only in certain climaxes of prophecy and of lyric too, viz., that the parusia of the Anointed One and the parusia of Jehovah are one and the same."

This series of Psalms is by nearly all Commentators assigned to the period immediately succeeding the seventy years' captivity. The joyous feelings, the glorious expectations, the marked repetition (in both matter and style) of the later prophecies of Isaiah, the easy rhythmical character (suggesting that they were intended for liturgical purposes) combine to identify them with this period. At first sight, however, there would seem to be a difficulty in assigning so late a date to the Psalm before us, from the fact that it is cited in 1 Chron. xvi., apparently as if existent in the time of David. The Chronicler is giving an account of the ceremonies which accompanied the removal of the ark from the house of Obed-Edom to Jerusalem, and after stating that Asaph and his brethren were employed to inaugurate the newly pitched tabernacle with praises to Jehovah, abruptly introduces a thanksgiving hymn, consisting of selections from three Psalms, viz. xcvi., cv., and cvi. Psalm xcvi. is quoted almost at length, only two and a half verses being omitted; then come the first fifteen verses of Ps. cv.; and these are succeeded by the first verse and the last two verses of Ps. cvi. A little consideration shews that it cannot be meant that these Psalms were actually in use in the time of David. 1. The style in all three Psalms is wholly free from the rugged archaisms which mark the Davidic Psalms, and is, as we have said above, cha-

racterized by that easy regularity of structure so frequent in the Psalms of the post-exilic period. 2. The subject-matter is replete with hopes and aspirations, foreign to the Davidic epoch; to wit, of the speedy manifestation of Jehovah as Universal Sovereign, of the call of the Gentiles, of release from captivity. One of the verses cited from Ps. cvi. may be instanced. After alluding to former periods of subjection to heathen powers, the Psalmist prays, "Save us, O LORD our God, and gather us out of the heathen," evidently writing at a time when the nation had been lately enduring the miseries of a subjected or captive state. But, as quoted in Chronicles, this verse is inappropriate; the nation were not scattered among the heathen in the time of David. 3. Further, it should be observed that the passages of 1 Chron. xvi., which might seem in the A.V. to shew that the Poem cited was that actually sung by the Levitic choir of David, are not adequate reproductions of the Hebrew. Thus the A.V. has "Then on that day David delivered first *this Psalm* to thank the Lord into the hand of Asaph and his brethren." The words *this Psalm* are not in the Hebrew which is best translated thus, "Then on that day David, for the first time, committed to Asaph and his brethren the office of singing thanksgivings to Jehovah." Again, the A.V. gives, at the close of the hymn, "And all the people said Amen, and praised the LORD." It might be argued that the Psalm cited by the Chronicler must be that actually sung by Asaph's choir, for he records that the people said 'Amen' to it. But the translation "and praised the LORD" is certainly wrong. The Hebr. is *v'hallêl la-Y'hôváh* "and 'Praise the LORD,'" i.q. "and Hallelujah." And, when we notice that the preceding lines are taken from Ps. cvi., which continues "And let all the people say 'Amen, Praise ye the LORD'" (cvi. fin.), it is obvious that the Chronicler is not narrating what David's congregation said, but merely continuing his quotation, so that the whole verse should run "Blessed be the LORD God of Israel for ever and ever, and let all the people say 'Amen, Praise the LORD'" (almost verbatim as Ps. cvi.), a transformation, which is effected by the change of a single vowel-point, *v'yôm'roo*, "and let them say," being read for *vay-yôm'roo*, "and they said."

We believe there is no need to suppose that the Chronicler assigns these Psalms to the Davidic period. Probably all that is meant by the citation of the interpieced hymn of 1 Chron. xvi. is that praises *of a like sort* were sung on the occasion of the dedication of David's Tabernacle. It is possible that a clue to the solution of the difficulty lies in the ancient Greek Title "After the Captivity." Everything goes to prove that all three Psalms were written about the time of the

close of the Babylonish exile. When we turn to the Book of Ezra for an account of the ceremonials used at the building of the second Temple by the restored Hebrews, we find that the sons of Asaph "sang together by course in praising and giving *thanks unto the* LORD; *because He is good, for His mercy endureth for ever* towards Israel" (Ezra iii. 11). The words italicized are in the first verse of Ps. cvi., a verse quoted in 1 Chron. xvi. as part of the Dedication Hymn of the Davidic Festival. It appears probable that the whole of that hymn was really compiled for this later occasion from Psalms expressing the glad aspirations of the restored captives. Its citation in 1 Chron. is accounted for by the obvious similarity between David's great festival and that in which the Chronicler had so recently taken a part. Wishing, in fact, to express the joyful feelings of those who took part in the dedication of the Davidic Tabernacle, he cites the hymn *actually* used by his contemporaries at the similar festivities which attended the foundation of the second Temple. We conclude then that the first part of the Greek Inscription is right, and that the τῷ Δαυὶδ is an erroneous conjecture based perhaps on the free citation of the Psalm in 1 Chron. xvi.

This Psalm is the most important link in the great chain of which we have treated above. Though more especially resembling Ps. xcviii., it evinces a connection with almost every member of the group to which it belongs; cf. v. 4 with xcv. 3, xcvii. 9; vv. 8, 9 with xcv. 6 and c. 4; v. 10 with xciii. 1, xcvii. 1, and xcix. 1. The great hope of Israel is here treated with unrivalled fervour of language. Israel is bidden to exult continually at the joyful prospect, but not Israel alone: the Gentiles are summoned to hear the glad tidings; all nations are to ascribe worship and power unto Jehovah; nature herself is called upon to sympathize. The heavens and earth, the sea, the plain land, and the forest land are charged to pour out the praises of their Creator. And thus this Psalm and its associate Ps. xcviii. may be said to take a brighter and more expanded view of the expected Theophany than the other three Psalms of the group, these for the most part introducing the Gentile and even the material world only in its aspect of baffled antagonism.

O SING unto the LORD a new song: sing unto the LORD, all the earth.
2 Sing unto the LORD, bless his name; shew forth his salvation from day to day.
3 Declare his glory among the heathen, his wonders among all people.

1—3. The sacred nation is charged to praise Jehovah, and to spread the good tidings in all places. "A new song:" the term is

4 For the LORD *is* great, and greatly to be praised: he *is* to be feared above all gods.
5 For all the gods of the nations *are* idols: but the LORD made the heavens.
6 Honour and majesty *are* before him: strength and beauty *are* in his sanctuary.
7 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.
8 Give unto the LORD the glory *due unto* his name: bring an offering, and come into his courts.

strikingly appropriate both to this Psalm, and to Psalm xcviii. For here are set forth expectations strange to the Jewish creed of former days, and God's intention "that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise" begins to dawn upon the exclusive nation.

4—6. Such praise is fitting, for all other deities are nothing. 4, 5 are a repetition and expansion of the statement made in xcv. 3. מהלל *m'hullâl* in 4 = "laudabilis" as in xviii. 3, xlviii. 1.

5. *a.* "Idols," H. אלילים *e'lîlîm*. The sing. *e'lîl* is probably not as Fuerst supposes, a diminutive of אֵל *Êl* "God," but is a subst. derived from אַל *al* "not," so that the term here used = "*nonentities*." It occurs not unfrequently elsewhere (most frequently in Isaiah) as a designation of heathen deities: cf. the similar use of *hebel* "vanity," and the plur. *h'bâlîm*, and S. Paul's statement in 1 Cor. viii. 4 οἴδαμεν ὅτι οὐδὲν εἴδωλον ἐν κόσμῳ. LXX. here rends. *e'lîlîm* by δαιμόνια.

6. "In His sanctuary," במקדשו *b'mikdâshô*. The parallel passage, 1 Chron. xvi. 27, has במקומו *bi-m'kômô*, "in His place." Possibly the latter term was substituted by the Chronicler as more appropriate to the occasion of the Davidic festival, the *bêyth ham-mikdâsh* or "House of the Sanctuary" having at that time no existence. We may perhaps account in the same way for the appearance of חדוה *chedvâh* "joy" in 1 Chron. in the place of our תפארת *tiphereth* "beauty" of outward ornamentation, since the shrine of Jehovah had in David's day but little material adornment.

7—10. The heathen are called upon to ascribe supremacy to Jehovah, and to join in offering worship and sacrifice in His Temple.

7. For "the people" rend. "*The peoples*," i.e. the Gentile nations. In the term "kindreds" or "families" there is, perhaps, as Bellarmine suggests, an allusion to the usage at the great national festivals, when the Jewish worshippers came up to Jerusalem divided into companies according to their tribes. The Gentile world is, if we adopt this view, regarded as coming up divided in like manner into distinct nationalities, cf. Zech. xiv. 16, sq.

8. "An offering," the H. מנחה *minchâh*, or "*unbloody* sacrifice" as it is sometimes termed, cf. xx. 3.

9 O worship the LORD in the beauty of holiness: fear before him, all the earth.
10 Say among the heathen *that* the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

9. "In the beauty of holiness," rend. "*In the glorious sanctuary.*" H. בהדרת קדש *b'had'rath kôdesh*, as in xxix. 2. For this we have in 2 Chron. xx. 21 *l'had'rath kôdesh*. This latter passage seems to preclude the rendg. "In holy vestments" which we adopted in our 1st edition, see xxix. 2, note. The LXX. here rends. *ἐν αὐλαῖς ἁγίαις αὐτοῦ*. There is no occasion to regard this rendg. as due to a misreading (ה being read ח, and חדרת taken as plur. of חָדֶר), for *τὰ ἅγια αὐτοῦ* is the Septuagint interpr. of *had'rath kôdesh* in 2 Chron. xx. 21, a rendg. similar to that given here, but certainly not due to any textual corruption.

10. Rend. "*Say ye among the heathen 'Jehovah is now King, yea the world shall be stablished so that it shall no more totter: He shall govern the nations in equity.'*"

On the phraseology here used consult the note on the very similar verse xciii. 1. A tradition was current in the early Christian Church that hemist. *a.* of this verse originally ran "Say ye among the heathen, 'Jehovah hath reigned *from the wood*,'" and that the additional words were erased by the Jews, as supplying the Christians with a prophecy of the Crucifixion. What truth there is in this, it is impossible to determine. Justin, the first recorder of this charge against the Jews, speaks of the mutilation as having been effected recently, and complains of a similar treatment of two passages in Jeremiah, and one in Ezra. Of this last, and of one of the passages cited as from Jeremiah, it can only be said that they are not to be found in any MS. or Version: the third passage on the contrary is an undisputed portion of Jeremiah's prophecy (Jer. xi. 19). As regards the passage before us, the clause which is said to have been expunged is quoted again by Justin Martyr in his Apology, and is used on three different occasions by Tertullian for controversial purposes. "It seems to have been generally diffused in the West by means of the Latin Psalter, and the Gothic Psalter used in Spain; for it is quoted by the author of the treatise on the mountains of Sinai and Sion ascribed to Cyprian, and by the author of the Commentary on 1 Cor. xv. ascribed to Ambrose; by Leo, Augustine, Gregory, Cassiodorus, and Arnobius the younger, in commenting on the above Psalms. Yet the words occur in no Greek or Hebrew manuscript, and are not found in the Gallican Psalter, which was translated from the Greek and employed in the Church of

11 Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.
12 Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice
13 Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

Rome in later times" (Churton on LXX. p. 43). The fact that the verb מלך *mâlac* "has reigned" occurs absolutely several times in this series of Psalms is against the genuineness of the words "from the wood." Further, if genuine, there is no primary meaning to be given to them. Neale's reference to "the wood of the ark of the covenant, from which went forth the might which overthrew Dagon" is inappropriate. Considering how notoriously lax the early Fathers are in the matter of citation, we conclude that the words were probably (hardly "undoubtedly," Del.) an interpolation by some early Christian writer whose influence was sufficient to secure their general acceptance.

11—13. Inanimate creation is summoned to take part in the joyful strain.

With these verses the reader should compare Isaiah xliv. 23 "Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest and every tree therein." Such appeals to the inanimate works of creation are peculiarly characteristic of the later chapters of Isaiah, cf. Is. xlii. 10, 11, 12 (where in addition to the various parts of the world their inhabitants are included as in Ps. xcviii. 7), lv. 12.

13. The "righteousness" is that which is evinced by mercy, and the "truth" indicates a faithful fulfilment of ancient promises. These being the characteristics of Jehovah's judgment to which the view is directed in this Psalm and in Ps. xcviii., the essentially joyous tone of both is accounted for.

INTRODUCTION TO PSALM XCVII.

THE AWFUL SOVEREIGNTY OF JEHOVAH.

TITLE. LXX. Τῷ Δαυίδ, ὅτε ἡ γῆ αὐτοῦ καθίσταται.

WE have here a more solemn view of the expected Theophany. Jehovah comes in awful might; the earth trembles before Him, the hills melt, the worshippers of idols are confounded, the false deities them-

selves humbly acknowledge His supremacy. But to Zion and the faithful cities of the Hebrew realm the Judgment, which vindicates their cause and confutes their adversaries, gives grounds for joy. Not unnaturally the Poet passes from the delineation of this most solemn scene to an admonition to his compatriots how they may abide God's coming. Let all who profess to love Jehovah persist in hating evil, for they who are truly righteous shall have deliverance from the oppression of the wicked: light and joy are yet in store for such men; and these may well rejoice and praise the Holy Name of Jehovah when they bethink them of His coming.

In this Psalm then we find an element which is altogether wanting in the contemporary Psalms xcvi. and xcviii. In these the devotional aspect of religion is the uppermost thought. Jehovah's coming is to be hailed by the whole universe with joyful worship (such as was customary on the occasion of a Jewish festival), and nothing whatever is said with regard to the inner spiritual preparation for this solemn occasion. Here, on the other hand, nothing is said with regard to worship, and nothing after the first verse of the *universal* joy which shall be the final result of God's coming. The Poet concentrates his attention on the fearful character of that great event; and as he sees its effects on all that is material or evil around him he argues in the very strain of the Apostle—"Seeing then that all these things shall be dissolved, what manner of men ought ye to be in all holy conversation and godliness?"

In this Psalm, as in others of the same series, much of the phraseology is borrowed from the later chapters of Isaiah; a palpable resemblance moreover to Exod. xix., xx., Pss. xviii., l., may be discovered in the description of Jehovah's coming, vv. 2—6.

THE LORD reigneth; let the earth rejoice; let the multitude of isles be glad *thereof*.
2 Clouds and darkness *are* round

1. Rend. "*Jehovah is now King, the earth exults; the multitude of isles rejoice.*" All the verbs from 1—9, whether in the past or fut., must be regarded as *prophetic perfects;* in the sanguine anticipations of the Psalmist the kingdoms of this world are already become the kingdom of Jehovah. *Jehovah is now King*, cf. xciii. 1, note. With hemist. *b* cf. Is. xlii. 10—12, "Sing unto Jehovah a new song, and His praise from the end of the earth.....the isles and the inhabitants thereof.....Let them declare His praise in the islands." The word אִיִּים *iyyîm*, "islands," or "sea-coasts," occurs chiefly in the later

about him: righteousness and judgment *are* the habitation of his throne.
3 A fire goeth before him, and burneth up his enemies round about.
4 His lightnings enlightened the world: the earth saw, and trembled.
5 The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth.
6 The heavens declare his righteousness, and all the people see his glory.
7 Confounded be all they that serve graven images, that boast themselves of idols: worship him, all *ye* gods.

chapters of Isaiah and in the later prophets, only once again in the Psalter, viz. in Ps. lxxii. 10.

2. *a.* The imagery is here borrowed from the Mosaic account of the revelation of Jehovah upon Mount Sinai, Exod. xix. 9, 16, cf. Ps. xviii. 11, 12.

b. "Habitation of," H. מכון *m'côn*, rend. "*Basis of.*" LXX. κατόρθωσις. Cf. lxxxix. 14.

3. In l. 3 we have the similar expression "A fire shall devour before Him;" cf. also xviii. 8, and Deut. xxxii. 22.

4. Cf. lxxvii. 18 "The lightnings lightened the world; the earth trembled and shook."

5. Cf. Mic. i. 4 "And the mountains shall be molten under Him, and the valleys shall be cleft as wax before the fire." The figure of wax melting before the fire is applied also to the destruction of the wicked at the presence of God in Ps. lxviii. 2. The title "Lord of the whole earth" is found only in Josh. iii. 11, 13; Mic. iv. 13; Zech. iv. 14; vi. 5.

6. *a.* All creation is called upon to take part in the awful drama: "He calleth to the heavens from above, and to the earth, that He may judge His people" (l. 4). Not only does the earth tremble, and the mountains thereof melt, at the approach of Jehovah, but (to quote another parallel from Ps. l.) "the heavens declare His righteousness, for God is in the act of judging" therefrom; and all the *peoples* of the world behold His glorious appearance: cf. Is. xl. 5 "And the glory of the Lord shall be revealed, and all flesh shall see it together."

7. When Jehovah reveals Himself in majesty, the idol-worshippers are confounded and ashamed (cf. Is. xlii. 17, Jer. x. 15); the false gods prostrate themselves before the Eternal King. All the verbs are still in the prophetic perfect. Rend. "*Ashamed are all the worshippers of images, that boast themselves in vain-idols; all the gods prostrate themselves before Him.*"

a. Vain-idols, H. אלילים *'elîlîm*, lit. "nonentities," cf. note on xcvi. 5.

b. The verb must not be taken as an Imper. as in LXX. προσκυνήσατε αὐτῷ πάντες ἄγγελοι αὐτοῦ, Vulg. and Syr. It has been sup-

8 Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.
9 For thou, LORD, *art* high above all the earth: thou art exalted far above all gods.
10 Ye that love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

posed that it is from this verse that the writer of the Epistle to the Hebrews cites (in i. 6) the words καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ, but since these words occur without the slightest variation in a passage interpolated by LXX. in Deut. xxxii. 43, there seems little room to doubt but that the writer of the Epistle is quoting from that passage. *All the gods*, cf. xcv. 3 note.

8. Cf. xlviii. 11 "Let mount Zion rejoice, let the daughters of Judah be glad, because of Thy judgments." "The daughters of Judah," i.e. the towns of which Jerusalem was the mother city, cf. Judg. xi. 26 "in Heshbon and *her towns*," lit. "and *her daughters*."

9. Lit. "Inasmuch as Thou, Jehovah, art now most High over all the earth: [inasmuch as] Thou hast become exalted over all the gods." This verse is to be taken in close connection with that immediately preceding. It expands the phrase "Thy judgments," these being said in v. 8 to be the cause of Zion's joy, and it shews in what they consist, viz. in a manifestation of Himself as supreme, and a humiliation of the Gentile deities referred to in v. 7.

10—end. The Poet now changes his standing-point. Hitherto he has been depicting the kingdom of Jehovah as actually present. But high as are his hopes under the influence of the recent restoration, sure as is his conviction that these hopes will ultimately be realized, he cannot close his eyes to the fact that wickedness is not yet crushed, that righteousness is as yet not wholly predominant. He calls then on the worshippers of Jehovah, "who love His appearing," to take their part in hastening His kingdom by resolutely setting their face against everything that is evil. And, knowing full well that encouragement will be needed by them in their struggle, he assures them that God will uphold them in their conflict, that though many may be the troubles through which they may have to pass, yet the seeds of abiding prosperity are even now germinating for the righteous (v. 11), and will spring up eventually in a full harvest of joy and peace. And accordingly, in conclusion he calls on the righteous to rejoice in the Lord always, and to give thanks unto His holy Name.

10. "Of His saints," i.e. "Of His pious worshippers," see lxxxvi. 2, note. With this and the following ver. cf. xxxiv. 12—15.

11 Light is sown for the righteous, and gladness for the upright in heart.

12 Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holiness.

11. "Light is sown for the righteous." Modern commentators for the most part explain the word זרע *zârooa* "sown," as if meaning "strewn." Light, according to this interpretation, is strewn along the pathway of the righteous so that he advances step by step in the light, a figure which finds a parallel in Virgil's "Et jam prima novo spargebat lumine terras Aurora." But the Psalmist's metaphor appears to be of quite a different nature. The verb זרע in all places except one, where it means "to disperse," denotes a sowing (literal or metaphorical) of seed *in* the ground, with a view, that is, to harvest. And this signf. is perfectly appropriate here, the figure being that of light sown as a seed, even now germinating, and about eventually to spring up for the righteous. There is no fusion of metaphors, *light* being in Hebr. employed as synonymous with "gladness," as commonly as "gloom" is as synonymous with "sorrow." Cf. Job xxx. 26 "When I looked for good then evil came, and when I waited for light there came darkness;" Is. ix. 2 "The people that walked in darkness have seen a great light, etc." The seed represents the antecedent, the harvest the consequent, cf. Hos. x. 12 "Sow ye for yourselves according to righteousness, and ye shall reap according to goodness," and Prov. xi. 18, Job iv. 8, Gal. vi. 7. And thus the meaning is that the gloomy affliction entailed by the oppression of "the wicked" (v. 10) is to the righteous as the seed of light (i.e. *happiness*); sorrow springs forth into gladness for those that are "true of heart," cf. cxxvi. 6 "He that goeth forth weeping, bearing the seed for scattering, shall come again with joy, bearing his sheaves." LXX. rends. *zârooa* by ἀνέτειλε, as if reading זָרַח for זָרֻעַ, cf. cxii. 4.

12. *a*. Cf. xxxii. 11 *a*. "Rejoice in Jehovah, and exult, ye righteous." Hemist. *b* is identical with xxx. 4 *b*, and must be rendered "*And give thanks to His holy Memorial*," i.e. "to His holy Name" (for God's *Memorial* is His Name "Jehovah," as is declared in Exod. iii. 15, cf. xxx. 4, note), or "to Him," since He alone has claim to that holy Name; see lxxxiii. 18, note.

INTRODUCTION TO PSALM XCVIII.

THE DIVINE SOVEREIGNTY THE JOY OF CREATION.

TITLE. "A Psalm."

LXX. Ψαλμὸς τῷ Δαυίδ.

THIS Psalm is the pendant to Psalm xcvi. It begins and ends in the same way as that Psalm; it treats of the Theophany in precisely the same jubilant spirit, to the exclusion of that more solemn view of the subject, which we have noticed in xcvii. and which recurs in xcix. It appeals in the same manner to the various parts of the material world, the sea, the rivers, and the mountains, to join in the joy of the animate creation. Here, however, we have nothing to correspond to that section of Psalm xcvi. (7—10), in which the Gentiles are regarded as coming to the Temple and offering sacrifice therein on the same footing as the members of the chosen nation.

We have before observed (xcvi. Introd.) that the Psalms of the Theophany resemble in their phraseology and style the later prophecies of Isaiah. This resemblance is more conspicuous in the Psalm before us than in any other, and it is hardly possible to suppose that the writer's aspirations, and the form of their expression, were not alike borrowed from Is. xl.—lxvi.

The exclusively jubilant character of this Psalm well explains the Title *Mizmôr*, "A Psalm." It exactly represents the style of Poem of which Mizmôr in its most literal sense is the designation. It is hymnal throughout. Inasmuch, however, as this is the only Psalm which has the inscription Mizmôr without any addition (whence it is styled "the Orphan Mizmôr" in Talm.B. *Abodah Zarah*), it has been supposed that the Title had originally a more expanded form. It is in favour of this view that the Targum has *Tooshb'chath n'booâh* "A Prophetic Psalm." The LXX. and its followers the Vulgate and the Syriac record here, as in all the Psalms of the series, the unfortunate theory of Davidic authorship. The use of this Psalm in the Evening Service of the English Church dates from 1552.

O SING unto the LORD a new song; for he hath done marvelous things: his right hand, and his holy arm, hath gotten him the victory.

1—3. The coming of Jehovah a vindication of Israel's cause, in the sight of the Gentile world. "A new song," cf. xcvi. 1, note, for

2 The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.
3 He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.
4 Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.
5 Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

here as there the new thought, that the Gentiles are to become the worshippers of Jehovah, is interwoven with the hope of a new manifestation of Divine Power in behalf of Israel itself.

1. "Hath gotten Him the victory," lit. "Hath helped Him," H. הושיעה לו *hôshîâh lô*, an Isaianic expression (cf. Is. lix. 16, "And He saw there was no man, and wondered that there was no intercessor, then His own right hand helped Him;" and lxiii. 5, "And I looked and there was none to help, and I wondered that there was no assistance; then mine own arm helped me, and my wrath upheld me"): but not exclusively so, cf. Ps. xliv. 3, Judg. vii. 2, etc. The expression "His holy arm" is also Isaianic, cf. "And the Lord hath made bare His holy arm" Is. lii. 10. That this passage is in the Psalmist's mind is probable from its context, the verse continuing in the same strain as the Psalmist, "before the eyes of all nations; and all the ends of the earth see the salvation of our God," cf. our vv. 2 and 3.

2. "His righteousness," the manifestation of His righteous judgments, which is to be made in the Heavens, as it is said in xcvii. 6.

The connection of this "righteousness" with "salvation" is obvious enough, since "righteousness" which gives to every one his own must bring to the people of the Lord salvation, and further, the Hebr. equivalent צדקה *ts'dâkâh* frequently like צדק *tsedek* (see lxxxv. 11, note), expresses the notion of justice in its *remunerative* character, its counterpart being then משפט *mishpât*, "punitive judgment."

3. *a*. Rend. "*He has remembered His gracious goodness and truth*," etc.," i.e. He has recalled His promise of shewing peculiar favour to Israel. See note on the similar expression in lxxxv. 11, and cf. xcii. 2.

4–6. Jehovah is to be greeted with festal jubilee. As Hengst. has observed, the first section of this Psalm declares the reason *why* there should be joy, this second section declares *how* the joy is to be expressed, and the third declares *who* are to rejoice.

4. Rend. "*Shout ye to Jehovah, all* [parts of] *the earth: break out, and sing with joy, and raise a hymn.*" Hemist. *a* is taken from lxvi. 1, with the substitution of "Jehovah" for "God." "To break out with joyful song" (פצח רנה), and "to break out [and] sing with joy"

6 With trumpets and sound of cornet make a joyful noise before the LORD, the King.
7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein.
8 Let the floods clap *their* hands: let the hills be joyful together
9 Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

(פצח רנן), are expressions peculiarly Isaianic. This verse would seem to be based on Isaiah's "Sing O heavens, and be joyful O earth [i.e. as the antithesis shews, not the land of Palestine but the whole world, which is therefore probably the meaning of *earth* in this v. of the Ps.]; and break forth into singing O mountains: for the Lord hath comforted His people," xlix. 53. But the wording "break out and sing with joy" is after the model of Is. lii. 9, the only other place where the combination of these two verbs occurs.

6. Lit. "With trumpets and the sound of the horn; shout ye aloud before the King, Jehovah," i.e. sing loudly to Him, to an accompaniment of trumpets and horns.

a. The "cornet" of the A.V. is the H. שופר *shôphâr*, or "ram's horn," cf. xlvii. 5, lxxxi. 3.

b. "The King," this title corresponds to the phrase common in the Psalms of this series, "Jehovah is now become King," cf. xciii., xcvii., xcix.

7—9. All nature is charged to meet the Advent of its King with joyfulness.

8. Lit. "Let the rivers clap their hands: let the mountains sing with joy together." The clapping of the hands is an expression of joy, cf. e.g. Ps. xlvii. 1; and was employed as such especially at the commencement of the reign of earthly kings, cf. 2 Kings xi. 12 "and they clapped their hands, and said, Long live the king," Hengst. Here again we must refer to Isaiah for the fundamental thought; the same bold metaphor occurring in Is. lv. 12 "the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." In v. 9, the reason why the universe should declare God's praises is again taken up, and the Psalm closes with a description of the joyful prospect, closely allied with that which we find at the end of Ps. xcvi.

INTRODUCTION TO PSALM XCIX.

THE HOLY SOVEREIGNTY.

TITLE. LXX. Ψαλμὸς τῷ Δαυίδ.

THAT more awful aspect of the Παρουσία τοῦ Κυρίου, which is presented to us in xcvii. is manifested, though less forcibly, in Psalm xcix. Here as there the Psalmist's theme is made the ground for admonition. God is depicted as great and fearful, the earth is said to tremble (not to rejoice, as in xcvi. and xcviii.) at His approach, and the Trisagion of the Psalmist (see vv. 3, 5, 9) naturally leads up to a description of the holiness of His worshippers in the last section.

It is this thrice-repeated "Sanctus" that indicates the true divisions of the Psalm. The first strophe consists of vv. 1—3, and sets before us Jehovah the awful King, before whom the world bows itself in awe; the second (vv. 4, 5) treats of Jehovah's righteous judgments; the third and longest (6—9) illustrates from ancient history the character of the true worshipper, ending with an expanded form of that assertion of Jehovah's sanctity, which closed the two preceding strophes. Bengel's explanation that Jehovah is set forth in these three strophes respectively as He who is to come, He who is, and He who was, is quoted with approbation by Delitzsch. But it appears far more natural and far more in harmony with the usage of these Psalms of the Theophany that the two first strophes should be understood as dealing both of them entirely with the Future,—a Future, however, which has been so anticipated by faith as to become, sometimes, in the writer's mind, an actual part of the Present.

THE LORD reigneth; let the people tremble: he sitteth *be-* | *tween* the cherubims; let the earth be moved.

1—3. Rend. (1) "*Jehovah has become King, the peoples tremble;* [even] *He that sits upon the Cherubim, the earth shakes.* (2) *Jehovah is great in Zion: and exalted is He above all the peoples.* (3) *Let them praise Thy name as great and terrible: holy is He.*"

1. *a. The peoples tremble,* H. יִרְגְּזוּ עַמִּים *yirg'zoo ammim,* a strict parallel to the closing words of hemist. *b, the earth shakes;* and certainly not to be rendd as in P.B.V. "be the people never so impatient," though this rendg. is countenanced by LXX. and Vulg.

2 The LORD *is* great in Zion; and he *is* high above all the people.
3 Let them praise thy great and terrible name; *for* it *is* holy.
4 The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.
5 Exalt ye the LORD our God, and worship at his footstool; *for* he *is* holy.
6 Moses and Aaron among his

b. Cf. xcvii. 4, "His lightnings have enlightened the world; the earth has seen, and it totters."

3. *a. Them*, that is, *The peoples*, mentioned in v. 2. The adjectives "great and terrible" being without the definite article are not epithets, but what the grammarians have styled "tertiary predicates."

b. Holy is He: The "for it is holy" of A.V. is proved to be wrong by the occurrence of "for He is holy" and "*for holy is Jehovah* etc." at the end of vv. 5 and 9, see Introd. The LXX. goes further astray, dividing the verse wrongly, and rendering ὅτι φοβερὸν καὶ ἅγιόν ἐστιν. We find a parallel to hemist. *a* in Deut. x. 17 "for the LORD your God is the God of gods, the Lord of lords, the *great* God, the mighty and the *terrible*." In hemist. *b* Del. refers to Isaiah vi. 3 "Holy, holy, holy is the LORD of Hosts" to account for the change from the 2nd to the 3rd person in hemist. *b*: such changes, however, are of frequent occurrence in Hebr. poetry.

4. Rend. "*And the strength of* [i.e. such as becomes] *a king loving justice, hast Thou established in equity: justice and righteousness hast Thou wrought in Jacob.*" Here, as elsewhere, we can give no adequate equivalent to the H. מִשְׁפָּט *mishpât* and צְדָקָה *tsʼdâkâh*. The former, which we have rendd. "justice" means here a righting of prevalent injustices; the latter, which we have rendd. "righteousness," a just remuneration of the good. The same characteristics are said to belong to the Theophany in xcvii. 6 and 8, cf. also our v. 8. The fact that this verse begins a new strophe forbids Rosenmüller's interpr., according to which a verb is to be supplied from v. 3—"and [let them praise] the strength of the king who loves right: Thou establishest equity, etc." The rendg. of A.V. and P.B.V. is based on that of the LXX. καὶ τιμὴ βασιλέως κρίσιν ἀγαπᾷ· σὺ ἡτοίμασας εὐθύτητας κ.τ.λ.

6—8. The Poet now adduces instances of the justice of God's rule, from the early days of Israel's nationality.

6. *a.* Before the consecration of the priesthood Moses used to perform the priestly functions; thus (Exod. xxiv.) he sprinkled the blood at the ratification of the covenant. He used, also, to set the shewbread in order, prepare the candlestick, and burn incense (Exod. xl. 22—27); moreover it was he who performed the whole ritual at the consecration of the priest (Lev. viii.).

priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them.

7 He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance *that* he gave them.

8 Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.

9 Exalt the LORD our God, and worship at his holy hill; for the LORD our God *is* holy.

"Them that call upon His Name," i.e. men of prayer. Thus Samuel obtained a victory for Israel over the Philistines at Eben-ezer, when "*he cried unto the* LORD on behalf of Israel, and *the* LORD answered *him*" 1 Sam. vii. 9; and again "*Samuel called unto the* LORD, and the LORD sent thunder and rain that day" 1 Sam. xii. 18.

b. Lit. "Those calling on Jehovah, and He answers them," i.e. "*such as call upon Jehovah, and receive answer.*"

7, 8. The Poet passes on from these sacred leaders to those who were under them, the Israelite nation of old time.

8. Rend. "*Jehovah, our God, Thou didst answer them; a forgiving God wast Thou unto them, and one taking vengeance of their deeds.*" A proof of the justice of His reign; for He did not answer the good and bad alike; the verse is therefore a corroboration of what was said in v. 4, that God is a King loving to suppress evil by a righting interposition.

9. A final exhortation to worship Him, concluding this section with a refrain similar to that of vv. 5 and 9, "*For holy is Jehovah, our God.*"

INTRODUCTION TO PSALM C.

A CALL TO WORSHIP.

TITLE. "A Psalm for Thanksgiving."

THIS liturgical Psalm is connected both in purport and in phraseology with Psalm xcv. Whereas however in the middle of v. 7 of that Psalm the Poet suddenly changes his note, and passes from the realm of doxology to that of admonition, here the exuberant joy and gratitude, with which the Psalm opens, are but expanded as it advances: and while Ps. xcv. ends with a condemnation of the ancient Israel, as

erring, godless, unworthy of rest, the last verse of Ps. c. eulogizes Jehovah as good, everlastingly beneficent, continuously faithful. And thus the connection between the two (with regard to subject-matter) extends only as far as the section 1—7 *a* of Ps. xcv. is concerned.

As in that Psalm so in this, a distinct resemblance to the Psalms of the Theophany is noticeable, which perhaps suggests not only that the two compositions belong to the post-exilic period, but also that the tones of gladness and gratitude conspicuous herein are roused by the great Expectation of that time. In neither Psalm, however, (as we have observed in xcv. Introd.), do we find any but this indirect evidence to lead us to thus associate the two with xciii. and xcvi.—xcix. The restrictively joyous character of this Psalm well accounts for its position at the end of this contemporary series. It occupies the position of a doxology to the Psalms of the Theophany.

On the subject-matter of the Poem little can be said that would not suggest itself to every reader. Although there is not any artificial system of division which can be readily detected, we may notice that 'Praise Jehovah for He is God' is the burden of one portion of the Psalm, vv. 1—3; 'Praise Jehovah for He is good,' of the remaining vv., 4 and 5.

Under the designation "the Jubilate" this Psalm has long been in use as the second Lauds Psalm in the Matins of the Western Church. A similar and probably more ancient usage prescribes its recital in the Synagogue Service every day, with the exception of Sabbaths, Festivals, the Eve of the Passover, the Middle Holidays of Passover, and the Eve of the Day of Atonement. And certainly no Psalm is so appropriate to the ordinary occasions of public worship as this. In five verses we have the grounds of Divine Service—the various relations of Jehovah to man as his God, Creator and Preserver, the reciprocal relation of man to God, the consequent duty incumbent on man to praise and worship—all brought before us in such a way that not one word is superflous, not one less appropriate to the service of the Christian than to that of the Jewish Church.

MAKE a joyful noise unto the LORD, all ye lands.

2 Serve the LORD with gladness: come before his presence with singing.

1. Lit. "Raise a shout unto Jehovah all [parts of] the earth:" a repetition of xcviii. 4 *a*. The second hemistich of that verse "break out and sing with joy (רננו), and raise a hymn," is taken up in 2 *b* "come before His Presence with [joyful] singing (ברננה)."

3 Know ye that the LORD he *is* God: *it is* he *that* hath made us, and not we ourselves; *we are* his people, and the sheep of his pasture.

4 Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name.

3. Rend. "*Know ye that Jehovah He is God: it is He that made us, and His we are, His people and the flock of His pasturing.*"

In hemist. *b* the C'thîb has ולא אנחנו *v'lô a'nachnoo* "and not we," or as Rashi and Symm. rend. it "when as yet we were not;" the K'rî ולו־אנחנו *v'lô a'nachnoo* "and His we are." The former reading is that adopted by the LXX. *αὐτὸς ἐποίησεν ἡμᾶς καὶ οὐχ ἡμεῖς*, Vulg. "et non ipsi nos," and Syr. The latter is that of Targ., Saadia, Jerome "ipsius nos sumus," and Ibn Ezra. This Rabbi mentions however the old saying of the Talmudists (see Midrash Bereshith Rabba c. 100), that this clause contains a statement exactly opposite to that of Ezek. xxix. 3, where Pharaoh, according to Rabbinic interpretation, makes the boast "I have made myself." We have little doubt that the reading of the K'rî is the true one. For, 1. the K'rî text is in the large majority of cases preferable to that of the C'thîb. 2. There are no less than fourteen other passages wherein the K'rî has prescribed, as here, that ולו "and to him" is to be read for ולא "and not," and in all these the context shews the reasonableness of the prescription. The reading ולו best preserves the parallelism and unity of thought which are the characteristics of Hebr. poetry, the 1st hemist. thus asserting the relation of Jehovah to Israel as God, Creator, and Preserver, while the 2nd hemist. depicts the converse relation of Israel to Jehovah as the people He governs, and the flock He cares for. 3. These reciprocal relations are certainly the subject of the similarly worded verse 7 of Psalm xcv. "For He is our God; and we are the people of His pasture, and the sheep of His hand." Now Psalm xcv. is shewn by a general similarity of language and purport, to be the true sister-Psalm to the one before us. It is therefore a trustworthy guide to the meaning of this verse. 4. Lastly, the other reading can hardly be translated without violence to the ordinary rules of Hebr. structure. Even with the rendering of Rashi and Symm., ולא אנחנו is somewhat too terse and abrupt, in fact עוד *ôd* "yet" would have to be supplied; and the rendg. of A. V. really requires "we made" to be involved in the "he made" preceding. Such a constructio praegnans would be unallowable.

4. *b*. "Be thankful," or rather "*Acknowledge your thankfulness*," exactly the *ἐξομολογεῖσθε* of LXX.

5 For the LORD *is* good; his mercy *is* everlasting; and his truth *endureth* to all generations.

5. *a.* "Mercy," rather "goodness" or "beneficence."

b. Lit. "And His faithfulness [extends] to generation and generation," i.e. to successions of generations.

INTRODUCTION TO PSALM CI.

A KING'S PIOUS RESOLUTIONS.

TITLE. "To David, A Psalm."

THE spirit in which this Psalm is written is an evidence in favour of the authenticity of the traditional superscription. Just such resolves are expressed in the Psalm as we should expect from the heart of such a king as David; and, while in general style it resembles the acknowledged Davidic Psalms, in one verse the phraseology appears to connect it with a distinct period of David's life. We allude to the "When wilt Thou come unto me?" of v. 2, an ejaculation which recalls at once the occasion on which David, awed by the signal vindication of the sanctity of the Ark by the sudden death of Uzzah, exclaimed "How shall the Ark of the LORD come to me?" 2 Sam. vi. 9. And with this part of David's life the rest of the Psalm well harmonizes. It was a period of prosperity and of promise: his youthful afflictions had long passed by; and his reign of seven and a half years at Hebron over the tribe of Judah had developed into a sovereignty acknowledged by the whole of Israel. The fortress of Jebus had been taken, and the whole city surrounded with a wall, which connected it with the newly-captured stronghold. Hiram king of Tyre had sent him materials and artificers, and he had built himself a palace, and established himself in "the City of David." But good fortune had not as yet rendered David callous to religious principle. His first care was to find a fit resting-place within the capital for the sacred Ark of God; and his zeal in the fulfilment of this intention is tempered, as we find from 2 Sam. vii. 18—29, with prayerfulness and humility.

It was just at this epoch that we can most readily imagine the royal Poet penning the pious resolutions which are the theme of this Psalm. Strikingly must the reflection have suggested itself to the

humble supplicant of 2 Sam. vii. that he who been set apart by Divine command to rule over so great a nation as Israel, "whom God went to redeem for a people to Himself" (2 Sam. vii. 23), and who had so recently had yet greater promises conveyed to him by prophecy (2 Sam. vii. 8—17), must requite the Divine favours by a life worthy of his position and prerogatives. Accordingly in this "Mirror of a Monarch" (as the Psalm is entitled in Luther's Version), David declares his resolve to order his own private life in all innocence and uprightness of heart. Further, he determines so to rule his people with firmness and equity, that Zion may be worthy to be called the "City of the LORD," v. 8, the place which he has selected to be His lasting dwelling-place.

An entirely different view of the Psalm has been taken by the LXX. After the preface of vv. 1, 2 *a*, all the verbs have been translated in the Præt. or Imperfect Tenses. This alteration (which is reproduced in the Vulg. Psalter) of course entirely alters the character of the Psalm; the writer is thus represented as asserting the uprightness of his past conduct as rendering him worthy that the LORD should come to him. But if such had been the Psalmist's meaning, the verbs in the original, or at all events an overwhelming majority of them, would have been in the Præt., not in the Future (cf. Ps. vii.). This interpretation is therefore quite unsubstantial. To our thinking it also completely mars the beauty of the Psalm.

I WILL sing of mercy and judgment: unto thee, O LORD, will I sing.
2 I will behave myself wisely in a per-

1. Rend. "*Of kindness and justice will I sing: to Thee, Jehovah, will I address my hymn.*" *Kindness*, חסד *chesed* (see lxxxvi. 2, note) and *justice*, משפט *mishpât* (see lxxxix. 14, note), the two mutually complementary qualities so necessary in a ruler, are the subject of his song. There appears no need to suppose with Perowne that the "kindness" and "justice" are here Divine attributes. In using the phrase "Of kindness and justice will I sing," the Poet merely makes his own intention of practising these virtues the theme of song (Ibn Ezra). But (hemist. *b*) inasmuch as they are virtues which cannot be attained in perfection by unaided human effort, he addresses his Psalm to Jehovah, the source of every good and perfect gift. With this verse cf. Mic. vi. 8, Prov. xvi. 12.

2. The Ps. now takes the form of a vow or earnest resolution. David declares how he will first endeavour to conform his own life to the Divine law of perfection, and then to reform his kingdom.

fect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

3 I will set no wicked thing before mine eyes: I hate the work of them that turn aside; *it* shall not cleave to me.

a. Rend. "*I will take good heed to the way of integrity.*" For השכיל ב *hascîl b'* in the sense "to take good heed to" cf. Dan. ix. 13. "O when wilt Thou come unto me?" is an ejaculatory prayer, expressing the Psalmist's longing after God's presence and support. God had promised in Exod. xx. 24 "In all places where I record my name, *I will come unto thee*, and bless thee." David, fearful and anxious with regard to the introduction of the Ark into his city, had exclaimed "How shall the Ark of the LORD come to me?" (2 Sam. vi. 9). Now he is striving to become less unworthy of so great an honour, and longing for the time when, by the resting of the Ark in the new city, God should "record His Name" there, "and come unto him and bless him." "When?" H. מתי *mâthay*, an interrogative. Some however connect this clause with that succeeding, thus, "When Thou shalt come to me," or "When it [viz. the way of integrity] shall come to me," [then] "will I walk in the integrity of my heart within my house," supporting this use of *mâthay* by a doubtful instance in Prov. xxiii. 35. But such a rendg., if admissible there, is here quite unsuitable, and robs the verse of much of its force and beauty.

b. Rend. "*I will walk within my house in the integrity of my heart.*" For the H. בתם־לבבי *b'thom l'bâbî* cf. lxxviii. 72, where it is said that David tended Israel his flock בתם לבבו "in the integrity of his heart." "Within my house," i. e. in private and domestic life. The LXX. rends. the verb by the imperfect διεπορευόμην, and as if understanding the grounds of David's prayer to be his past, instead of his intended, righteousness of life, rends. in like manner all the succeeding futures by imperfects or aorists. A different division of vv. 1 and 2 is also adopted by the LXX., the Psalm opening thus—(1) Ἔλεος καὶ κρίσιν ᾄσομαί σοι, Κύριε. (2) Ψαλῶ καὶ συνήσω ἐν ὁδῷ ἀμώμῳ· πότε ἥξεις πρός με; διεπορευόμην ἐν ἀκακίᾳ κ.τ.λ. The Targ., recalling Psalm xxxii. 8, wrongly rends. the first words of v. 2 "I will make thee wise in a perfect path."

3. David here declares that he will neither harbour wicked intentions, nor commit evil deeds.

a. "To set before the eyes" = to set before one as an end, or as a pattern. "Wicked thing," lit. "matter of belial." The H. בליעל *b'liyyaal* is not a proper name in the Old Test. as rendd. in Vulg. and A.V. It simply means "Worthlessness," "vileness," or "wickedness" in the abstract, and is compounded of בלי *b'lî* "without," and עול *ôl*

4 A froward heart shall depart from me: I will not know a wicked *person*.
5 Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.

"yoke," or יעל *yaal* "usefulness." In the New Test. the term appears once, viz. in 2 Cor. vi. 15, where (like *a'baddôn* in Rev. ix. 11, see lxxxviii. 11, note) it has become personified, and has taken the form Βελίαρ. See notes on xviii. 4 and xli. 8.

b. "The work of them that turn aside." This is the rendg. of Kimchi and Ewald. H. עשה־סטים *a'sôh-sêtîm*. *A'sôh* "the doing-of," is certainly an infin. constr. for *a'sôth*, as in Gen. l. 20, Prov. xxi. 3. *Sêtîm* however (spelt here with ס, but in Hos. v. 2 with שׂ, as are also the roots *sâtâh* and *sât* in every other passage in which they occur), seems here to mean *declinationes, delicta* (cf. the form *zêdîm* "presumptuous acts" in xix. 13 [14]), and the best rendg. seems to be "*Doing acts of obliquity I hate.*" The LXX. inaccurately ποιοῦντας παραβάσεις ἐμίησα. Similarly Targ. "I hate evil-doers and those who decline from the commandments." "It shall not cleave to me" refers exclusively to this "doing acts of obliquity." The Hebrew student should notice the use of the Olehveyored as the chief distinctive accent in this verse and in vv. 5, 6, 7. To this accent the Ethnach is subordinate, and we must divide these verses accordingly.

4. If hemist. *b* be rendd. as in A.V., then "a froward heart" may be taken to mean "a man of a froward heart," in accordance with the usage noticed in xc. 5. But the H. רע *ra* may mean either "a wicked person," or "wickedness," and it seems best to adopt here the latter rendg., connecting the whole verse with David's purposes of self-discipline already expressed, not with the determinations with regard to his subjects in vv. 5—8. We rend. therefore "*A froward heart shall depart from me: wickedness I will not know*;" the latter verb being here equivalent to "take pleasure in," as in Ps. i. 6 "Jehovah *knows* the way of the righteous."

5. Having declared that it is his firm determination to purify his own heart and life from every thing that offendeth, the royal Psalmist goes on to form the resolution of clearing his court of all sycophants, and of all proud and ambitious persons.

a. "Whoso privily slandereth." The H. מלושני *m'lôsh'nî* (C'thîb), מלישני *m'lâsh'nî* or *m'loshnî* (K'rî), is a Partic. rendered constructive by a "yod nôsepheth," i.e. an additional *î*, cf. the forms *ôs'rî* Gen. xlix. 11, *shôc'nî* Deut. xxxiii. 16, *ôz'bî* Zech. xi. 17, and see cxiii. 5 note. If the C'thîb text be adopted, the Partic. is that of the Poêl voice, formed regularly: if the K'rî, *m'lâsh'nî* will be an irregular form of the Piêl

6 Mine eyes *shall be* upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.
7 He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.
8 I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.

Partic. and=*m'lashsh'ni; m'loshnî* an abbreviated form of the Poêl, like *dorshoo* (not *dâr'shoo*, cf. Baer's edition) for *dôr'shoo* in cix. 10. The verb, which occurs again only in Prov. xxx. 10 (in the Hiph.), should be regarded as a denom. of לשון *lâshôn* "a tongue," and thus means lit. "to be-tongue." For instances of such participles in *î* having a word (as בסתר in this case) interposed between them and the word they govern, or that with which they are in construction, cf. Gen. xlix. 11, Is. xxii. 6, Mic. vii. 14. In such construction the sequence of accents is always (1) conjunctive, (2) disjunctive, (3) disjunctive. "Cut off," see note on v. 8.

b. "Him that hath.....a proud heart:" H. רחב לבב *r'chab lêbâb*, lit. "one wide of heart." In 1 Kings iv. 29 [v. 9] *rôchab lêb* is used for great intellectual power, according to the usual Hebrew custom of speaking of the heart as the seat of the intellect, see ciii. 1, note. In Is. lx. 5 the heart is conceived of as dilating with *joy* (see also xxv. 17, note). Neither of these meanings is suitable to this verse; we must therefore either adopt the rendg. "proud of heart," which is apparently the signf. of *r'chab lêb* in Prov. xxi. 4; or, following the ἀπλήστῳ καρδίᾳ of LXX., take the expression as equivalent to *r'chab nephesh*, "greedy" or "ambitious," Prov. xxviii. 25.

"Will not I suffer," H. אותו לא אוכל *ôthô lô oocâl*, "*Him I cannot* [bear]," cf. Is. i. 13. LXX. wrongly, *τούτῳ οὐ συνήσθιον*, as if reading אֶתּוֹ לֹא אוֹכֵל.

6. Not only will he banish from his court all worthless characters, but also his eyes will scour the land to discover those that are trustworthy, and are, as himself, endeavouring to walk in the way of integrity, that he may attach them to his suite. "In a perfect way," rend. "*In the way of integrity*," as in v. 2.

7. *b.* "Shall not tarry:" rend. "*Shall not be established*," i.e. shall not abide in undisturbed prosperity, before my eyes.

8. "Early:" H. לבקרים *lab-b'kârîm* must be rendd. "*Every morning*," as in lxxiii. 14, Is. xxxiii. 2, Lament. iii. 23. "I will destroy," H. אצמית *atsmîth* (as in v. 5), lit. "I will silence." The H. צמת *tsâmath* in Kal (cf. Arab. *tsamata*, Syr. *etstammath*) means primarily "was silent," or "was reduced to silence," certainly not "was destroyed," see

Lament. iii. 53. In Piêl (cxix. 139), and in Pilêl (lxxxviii. 16 [17]), the action denoted must be something short of utter destruction, for the Psalmist lives to tell it: the meaning might be well expressed by the word "paralysed." As regards the Hiph., the sense of "reducing to silence" is certainly most appropriate in v. 5; but in xviii. 40 [41], liv. 5 [7], and here, the rendg. "destroy" (according to the use of the cognate Æth. verb in signf. *exstirpavit*) must probably be adopted. This verse is not strictly logical, for it would be impossible for him *every* morning to cut off *all* the wicked. The Psalmist evidently means to say that daily executing judgment in the morning according to the eastern custom (cf. Jer. xxi. 12), he will by degrees eliminate from Israel all evil doers. Rashi perceived the difficulty, and interprets the verse as we have done.

INTRODUCTION TO PSALM CII.

TRUSTFUL PRAYER OF AN AFFLICTED EXILE.

TITLE. "A Prayer of [lit. to] an afflicted one, when he was overwhelmed, and poured out his plaint before Jehovah."

ZION, we infer from vv. 13, 14, was, at the time when this Psalm was written, laid level with the earth; her buildings were regarded as mere loose "stones" and "dust"; to the writer's compatriots they were an object of compassion. It was a time, moreover, when the people were destitute, captive, driven to supplication (vv. 17 and 20). Conjecture has, naturally enough, generally assigned this Psalm to the time of the Babylonish Captivity, and this date receives confirmation from the general resemblance of the Psalm to the writings of Jeremiah, and (notably in vv. 23—28) to the part of Isaiah's prophecies which treats mainly of that period (Is. xl.—lxvi.). Assuming that the Psalm belongs to the period of the Captivity, we are met by the important question: Is it to be regarded entirely as an expression of the national distress, or are the misfortunes of an individual (as the Title seems to testify) blended with those of the nation?

We have, on the one hand, a decided expression of individual distress in the earlier part of the Psalm vv. 3—11, (cf. also vv. 23, 24); the affliction that had befallen the nation is, on the other hand, most certainly alluded to in the section 12—22 (cf. also v. 28). This being

the case, some have supposed that a national affliction is the theme throughout, but that in certain parts the nation is individualized, and represented in the person of the Psalmist. Lament. i. 12—16 (not Lament. iii.) may fairly be quoted as an instance of this usage, but there it is obvious who it is that speaks (note the transition in i. 11), and the expressions used are such as could only proceed from the nation. Here, on the contrary, there is nothing to make it obvious that this is the prayer of the nation, not of an individual. Indeed the authors of the ancient Inscription took apparently the opposite view; and the expressions in vv. 3—11 and 23, 24 are such as could hardly be used with regard to any but real personal distress. We refer the reader especially to the details supplied by vv. 4, 5, 9, 24, which are just such as befit the case of a man who had endured affliction until health and strength were impaired. We believe that here as in Pss. xxii., lxix., we have an expression of real personal affliction, but that the grief of the individual is closely intertwined in its sources with that of the exiled nation. It would seem in fact that the writer of this Psalm is one on whom the responsibilities of the national calamity especially rested, and to whom on this account it was a source of peculiar affliction. And when we notice that it was part of the Psalmist's burden, that he was reviled continually by enemies, who were actuated apparently by personal animosity, and who seem therefore to be Jews, not Gentiles, we are naturally led to look for some "master in Israel," some Jeremiah, Baruch, or Ezekiel, who had preached in vain to his stiffnecked compatriots and who suffers, as their affliction continues, yet greater persecution from them than from the Gentile tyrant.

We have already (see lxix. Introd.) hazarded the theory that Pss. xxii., lxix., cii. proceed from one and the same author and that Ps. lxix. sufficiently reveals the hand of Jeremiah. The Psalm before us confirms this indication of authorship. The position of Jeremiah, as described in Lament. iii., is similar to that of the Psalmist. Jeremiah continually blends his own private afflictions with those of the nation, passing suddenly from the one theme to the other, just as our Psalmist does in verses 11—13, 24—28, and even, as we have noticed above, actually personifying the nation in one section of his work. Like the Psalmist he suffers persecution from the people he loves so well, "I was a derision to all my people, and their song all the day," Lament. iii. 14, cf. vv. 52, 53. In his description of his distress we find the same blending of physical and mental sufferings, and to a great extent the same conceptions and phrases as we have in the Psalm before us, cf. verses 4, 5 of the Psalm with Lament. iii. 4 and iv. 8; ver. 1 with

iii. 8; ver. 9 with iii. 16. Further, both the Psalm and the Lamentation pass suddenly from a description of deep personal affliction to a confident expectation of future mercy; cf. Lament. iii. 22, etc. with verses 12 and 24 of the Psalm. In this and other points a close connection with Pss. xxii. lxix. subsists, for a fuller account of which the student should consult the Introduction to those Psalms.

In the Synagogues this Psalm is used when the service for the Minor Day of Atonement is performed. In the Christian Church it is the fifth of the Penitential Psalms and was formerly recited daily during Lent at Nones: it is still used as a Proper Psalm for Ash-Wednesday in the Anglican ritual.

HEAR my prayer, O LORD, and let my cry come unto thee.
2 Hide not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call answer me speedily.
3 For my days are consumed like smoke, and my bones are burned as an hearth.
4 My heart is smitten, and withered

1, 2. An importunate prayer for succour, closely connected with a description (3—12) of the miserable state of the sufferer.

The prayer is composed of phrases which occur in older Psalms, and which had probably become interwoven in the language, and thus "rise in the heart and mouth of the praying one, without his feeling that they are of foreign origin." Del. Cf. v. 1 with lxi. 1, v. 2 with xxvii. 9, lix. 16 and xxi. 2.

3. Rend. "*For my days are consumed like* [lit. "in"] *smoke: and my bones are grown hot as with burning.*"

a. Like: on this use of ב *b'* "in" or "with" cf. lxxxviii. 5, note.

b. H. ועצמותי כמוקד נחרו *v'ats'môthay c'môkêd nichâroo.* The word *môkêd* recurs in Is. xxxiii. 14, where *môk'dêy ôlâm* = "everlasting burnings." The rendg. "hearth," adopted by the A.V., is that given by Targ. and Kimchi; its only warrant is the occurrence of the fem. form *môk'dâh*, in this signf. in Lev. vi. 9 [2]. That of P.B.V. "firebrand," a reproduction of the φρύγιον of LXX., is utterly unwarranted by Hebr. usage. Ibn Ezra tells us that *c'môkêd* is "two words," i.e. *c'mô kêd*, as it is read by the Karaite Ben-Jerucham, but this does not help us in any way, as no such derivative of *yâkad* "*arsit*," as *kêd* occurs in Biblical Hebrew. The rendg. of *môkêd* authorized by the use of the word in Is. xxxiii. 14, appears in every way appropriate: the comparison of a deep-seated sorrow to a scorching fire being on a parallel with Jer. xx. 9 "But it was in mine heart as a burning fire shut up in my bones." A similar comparison with regard to feverish sickness appears in Job xxx. 30 "My bones are burned with heat," and

like grass; so that I forget to eat my bread.
5 By reason of the voice of my groaning my bones cleave to my skin.
6 I am like a pelican of the wilderness: I am like an owl of the desert.
7 I watch, and am as a sparrow alone upon the housetop.

Lament. i. 13 "From above hath He sent fire into my bones," cf. xxxviii. 7, note. The figure in this hemist. succeeds naturally enough to that of hemist. *a*. Transitory as the smoke of a fire is the Poet's life, devoured as with the flame of fire is his person.

4. *b*. Not "so that," but "*Seeing that*," "*Because*." The verb is in the Past tense. Hengst. well compares 1 Sam. xxviii. 20, where it is said of Saul "There was no strength in him, for he had eaten no bread that whole day, and that whole night." This verse therefore speaks of spiritual prostration due to protracted fasting," or rather to disregard of food, just as the next depicts a state of physical emaciation consequent on protracted grief. The introverted parallelism (4 *a* corresponding to 5 *b*, and 4 *b* to 5 *a*) is of the same kind as that which was noticed in lxxxv. 10, 11.

5. The Psalmist seems to mean that he is *emaciated* from physical exhaustion, consequent on a long continuance in lamentation and prayer. Strictly speaking, לבשרי *li-b'sârî* is "to my flesh," not "to my skin," and Hengst. insists that here and in Job xix. 20 ("My bone cleaveth to my skin and to my flesh"), not emaciation, but weakness or relaxation, such as deprives the bones of the power of motion, is meant. But Lament. iv. 8, where emaciation is thus described, "their skin cleaved to their bone: it was dried up as wood," appears to give us the true clue here; and בשר may well denote the outer surface of the body (both skin and flesh), as in 2 Kings vi. 30.

6. "Owl:" the H. כוס *côs* is generally considered to mean a bird of the *pelican* species, receiving the designation *côs* (a word which commonly means "a cup") in consequence of the size of its pouch. Cf. the Latin *truo*, "avis onocrotalus," from *trua*, "a ladle." The LXX. rends. *côs* by νυκτικόραξ, "night raven." For "the desert" rend. "desolate places," or "ruined places."

7. The connection of these two clauses is somewhat obscure. If שקדתי *shâkadtî* here mean "I have kept watch *at night*" Targ., LXX., we should expect a *night*-bird to be introduced as the object of comparison in the clause succeeding. But צפור *tsippôr* (the "sparrow" of the A.V.) is an ordinary "*singing-bird*" (from צפר "to pipe"), such as sleeps in the night: and Ovid's "In adverso nocturnus culmine *bubo*," and the other two classical illustrations cited by Perowne, are therefore inapplicable here. We do not believe, however, with Hengst.,

8 Mine enemies reproach me all the day; *and* they that are mad against me are sworn against me.
9 For I have eaten ashes like bread, and mingled my drink with weeping,
10 Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.

that the two clauses have no connection. The songster seeks a high inaccessible place, such as the roof of a house, on purpose to escape danger, and, while there, has to keep on the look-out for attacks from predatory birds. Similarly, the Psalmist has to "keep on the look-out" (this is the ordinary meaning of *shâkad*, which appears pretty frequently in conjunction with שָׁמַר *shâmar*) in the solitary place (cf. v. 6), to which he has retired. Thus the second clause is not a mere repetition of v. 6, but an expansion of it: he is not merely like the bird that is naturally the denizen of solitary spots; he is rather like the bird that is *driven* to solitude by danger.

8. *b.* Rend. "*And they that are mad against me swear by me*," i.e. Those who are *frenzied* with furious hatred of him (cf. the ἐπλήσθησαν ἀνοίας of Luke vi. 11) wantonly exaggerate the depths of his misery, citing his case as the *ne plus ultra* of degradation, and using it in their forms of imprecation. This last was a Hebrew custom, of which we find traces in the phrases "Ye shall leave your name for a curse" (Is. lxv. 15), "The Lord do so to me and more—if" (passim), "The Lord make thee like Zedekiah and like Ahab" (Jer. xxix. 22). The LXX. here rends οἱ ἐπαινοῦντές με κατ' ἐμοῦ ὤμνυον: Vulg. "et qui laudabant me adversum me jurabant," *m'hôlâlay* being treated as if equivalent to *m'hal'lay*.

9. Those afflicted with great sorrow were wont to sit in ashes (Job ii. 8, Jon. iii. 6), or scatter ashes upon their heads (Jer. vi. 26). Here, of course, it is not meant that the Psalmist actually swallowed ashes or tears; but only that the ashes and tears of mourning had become, as it were, his daily portion. The same metaphor occurs in Lam. iii. 15, 16 "He hath made me drunken with wormwood; he hath also broken my teeth with gravel stones; he hath covered me with ashes:" see also lxix. 21.

10. *b.* Rend. "*And cast me away*." God has plucked him from his native site and thrown him to a distance. The exile of Shebna the treasurer is predicted in similar phraseology by Isaiah (xxii. 18, 19), "He will toss thee like a ball into a large country, and I will drive thee from thy station." The Rabbis, however, see in the "lifting up" a previous exaltation which adds to the embitterment of the present degradation. "The anguish is double what it would have been if I had not been in greatness in past time," M'tsoodath Dâvîd.

11 My days *are* like a shadow that declineth; and I am withered like grass.

12 But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.

13 Thou shalt arise, *and* have mercy upon Zion: for the time to favour her, yea, the set time, is come.

14 For thy servants take pleasure in her stones, and favour the dust thereof.

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11. *a.* Rend. "*My days are like a lengthening shadow*," i.e. an evening shadow. Rashi well explains this metaphor, "When it is the time of evening the shadows lengthen, but when it is dark they are no longer discernible, but come to an end and go." The individuality of a dying man is merged as it were in the broad life-stream of eternity, even as the single shadow is merged in the ample shades of night. The same metaphor appears in Ps. cix. 23, which should be rendd. "I am taken away like a shadow when it is lengthened."

b. For this metaphor in a more expanded form cf. xc. 5, 6, and Is. xl. 6, 7.

12—22. Here just as in xxii., lxix. the theme suddenly changes; and the complaint of affliction gives way before the vision of a happier future when God shall reinstate Israel, and extend the knowledge of Himself to peoples and kingdoms of the Gentile world. The connection of this subject with what precedes may be traced through vv. 12 and 13 *a*, somewhat thus: I am indeed feeble and short-lived, but Thou art eternally powerful, and therefore that which is the primary cause of my sickening affliction—the captivity of Israel—shall most certainly be ended.

13. *b.* Rend. "*For it is time to pity her; for the appointed time* [for pity] *is come.*" These clauses are coordinate. The ground on which the Psalmist bases his expectation of mercy to Israel is now changed; or rather a fresh ground is added to it. Not only does Jehovah's eternal power ensure Israel's deliverance, but the sign of the times—the fact that Israel turns in repentance to the sacred city, and yearns for it even in its ruins, v. 14—may surely give the worshipper assurance that the deliverance will *soon* be at hand. This conviction is expressed *twice* in this hemistich, to shew how emphatically and cheeringly it presents itself to the writer. Observe the Infin. form לְחַנְּנָהּ. In Is. xxx. 18 we have another anomalous form of the Infin. of the same verb, viz. לַחֲנֹנְכֶם.

In both 13 and 14 we should render "pity," or "regard with pity," rather than "favour." The verb חנן *châ̂nan* denotes either a compassionate or a friendly regard, according to the context. Here, as in cix. 12, Lament. iv. 16, and 2 Sam. xii. 22, the former is obviously

15 So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.
16 When the LORD shall build up Zion, he shall appear in his glory.
17 He will regard the prayer of the destitute, and not despise their prayer.
18 This shall be written for the generation to come: and the people which shall be created shall praise the LORD.
19 For he hath looked down from the height of his sanctuary: from heaven did the LORD behold the earth;
20 To hear the groaning of the prisoner; to loose those that are appointed to death;

more appropriate. The Fut. Poĉl, the form used in v. 14, recurs in this sense in Prov. xiv. 21.

15—17. Verses 16 and 17 must be taken in close connection with v. 15. The translation of כִּי *cî* by "when," in these verses, is erroneous. Rend. (15) "*And* [then] *the heathen shall fear the name of Jehovah: and all the kings of the earth Thy glory.* (16) *Inasmuch as Jehovah has* [=shall have] *built up Zion: and* [inasmuch as] *He has appeared in His glory.* (17) [Inasmuch as] *He has turned Him unto the prayer of the destitute one: and not despised their prayer* [i.e. the prayer of such persons]." All these verbs are in the Past tense in the Hebr., but really have the force of Future perfects; the action being regarded as already completed, because its consequences, viz. the conversion of the heathen and their kings, v. 15, are already brought before the writer's mind. The construction in lxxxvi. 13 and 17 is of the same kind. *The destitute one*, H. הָעֲרְעָר *hâ-arâr:* this adj. means, literally, one "stript," from Rt. עָרַר *nudavit se.* It occurs again in Jer. xvii. 6, but with a somewhat different application:—"He shall be like a *solitary-shrub* (not "heath" as A.V., but something akin to the ἀγριομυρίκη of LXX.) in the wilderness."

18—22. These verses are similarly united by the dependence of vv. 19—22 on their initiatory v. 18. This connection is again lost in the A.V. by the mistranslation of the conjunction, as will be seen in v. 19 note.

18. *a.* "This," viz. what is detailed in vv. 19, 20. "Which shall be created," lit. "created:" a construction precisely similar to that which occurred in xxii. 31 [32] "a people that shall be born," lit. "a people, born."

19, 20. Rend. [This shall be written, viz.] "*That He looked down from His holy height, that out of Heaven Jehovah looked out earthward,* (20) *That He might hear, etc.*

20. *b.* "Those that are appointed to death:" lit. "The sons of death," cf. lxxix. 11, note.

21, 22. Rend., noting the connection with the preceding vv., (21) "*In order that they should declare the name of Jehovah in Zion, and*

21 To declare the name of the LORD in Zion, and his praise in Jerusalem;
22 When the people are gathered together, and the kingdoms, to serve the LORD.
23 He weakened my strength in the way; he shortened my days.
24 I said, O my God, take me not away in the midst of my days: thy years *are* throughout all generations.
25 Of old hast thou laid the foundation of the earth: and the heavens *are* the work of thy hands.
26 They shall perish, but thou shalt endure: yea, all of them shall wax

His praise in Jerusalem, (22) *while* [foreign] *Peoples are assembled together, and Kingdoms* [too] *to serve Jehovah.*"

21. *a.* Literally, "In order that one should declare, etc.:" no pronoun being expressed in the original.

23—28. A further contrast between the short life which the Psalmist feared to lose and the everlasting years of Jehovah, ending with renewed conviction that Zion shall yet receive mercy.

23. *a.* Rend. "*He brought down my strength in the way.*" The phraseology is borrowed from the allusion to the forty years' journeying in the wilderness in Deut. viii. 2, "And thou shalt remember all the *way* which the LORD thy God led thee these forty years in the wilderness, to humble thee [lit. *to bring thee down:* the same verb being used as in this verse]." Of course there is no occasion to infer that the Psalmist refers to the actual journeyings of the captive Israelites of his own time: "the way" is doubtless that of *life's* pilgrimage, and the metaphor is as in lxxxiv. 6.

24. "I said." Rend. "[Then] *I say.*"

Here, as in v. 12, we have an abrupt transition from the Psalmist's shortlivedness to God's Eternal Omnipotence, which is again made a ground for confident hope of Israel's restoration. As in other parts of the Psalm, so here, the thread of the argument is entangled by the vigorous enthusiasm with which the Psalmist, somewhat in the manner of S. Paul, presses after each new thought that presents itself as grounds for inference, to the exclusion of the inference itself. And thus, though the 2nd hemist. of this verse is apparently introduced as the basis on which is grounded the prayer for his own individual deliverance expressed in the 1st, this connection is not very apparent, for the Psalmist carries on the theme of this 2nd hemist.—the Eternal Majesty of Jehovah—till he is as it were lost in sight of it. And so forgetting his personal troubles in the glorious hopes it inspires, he concludes (in v. 28) with a sure expectation that God will deliver and reinstate (not himself, but) his countrymen.

26. As Delitzsch has observed, the conception of a new heaven and earth is peculiarly Isaianic (cf. Is. xxxiv. 4, li. 6, 16, lxv. 17, lxvi. 22);

old like a garment; as a vesture shalt thou change them, and they shall be changed:
27 But thou *art* the same, and thy years shall have no end.
28 The children of thy servants shall continue, and their seed shall be established before thee.

and the wording of this verse, and the agreement in the figure of the garment, indicate that the Psalmist is acquainted with Is. li. 6.

27. *a.* Rend. "But Thou art HE:" הוּא *hoo* the pronoun of the 3rd person, occurs occasionally in Biblical Hebrew, and frequently in Rabbinic, as a kind of Divine Title, see xliv. 4 note. In Deut. xxxii. 39 we have "See now that I, even I, am HE;" and four times in the later prophecies of Isaiah, which this part of the Psalm much resembles in conception and style, the phrase "I am HE" recurs (cf. Is. xii. 4, xliii. 10, xlvi. 4, xlviii. 12). Thus used, הוּא denotes the essential characteristics of God, the attributes which belong to Him and no other. One of these attributes being Eternal Existence, the Psalmist's transition from the confession that the God he addresses bears this sacred title, to the assertion that His "years shall have no end," is perfectly natural. Verses 25—27 are cited in the first Chap. of the Ep. to the Hebrews (vv. 10—12), where the writer is arguing that our Lord is superior to the angelic powers, and has the essential attributes of Divinity. It is easy to see how the Psalm, though not intended to be Messianic, becomes so in Christian interpretation. What the Psalmist prays for is a manifestation of Divine Power in behalf of Israel, of such a kind as shall lead to the conversion of the Gentiles (vv. 13 seqq.). In fact he looks forward to that "Theophany," of which we have such a fervent expectation in the later Psalms xciii., xcvi—xcix. Now though the prophecies of the Messiah and of the Theophany flow in two distinct streams in the Old Testament (see xcvi. Introd.), in the New Testament both are fulfilled by one and the same event, the Incarnation of Jesus Christ. And therefore prophecies of the Theophany, no less than the better-known prophecies of the Messiah in His human nature, are available for argument in the defence of this great Christian doctrine: both have really but one final object, the Person of Jesus Christ. In his Divine character (as the Κύριος Ἰησοῦς, "Jehovah Jesus," of 1 Cor. xii. 3) the expectation of the Theophany finds fulfilment, no less truly than do the Messianic prophecies in His human character. And therefore we may fairly believe that these verses are quoted by the writer to the Hebrews in *proof*, not merely in *illustration*, of the doctrine of Christ's Divinity, and that the Psalm contains an expectation which was only fulfilled by the coming of Christ.

28. Jehovah being Everlasting, lapse of time must not discourage

his afflicted worshipper, for it can in no way render the promise of deliverance less likely of fulfilment; therefore he concludes that if not to the present yet certainly to a succeeding generation re-establishment in Zion shall be vouchsafed. The "shall continue" of the A.V. mars the fervour of the Psalmist's aspiration: "*shall dwell*" is the true meaning, the hope expressed being precisely that of lxix. 35, "God will save Zion, and will build the cities of Judah: that they may dwell there."

INTRODUCTION TO PSALM CIII.

THE GOODNESS OF JEHOVAH TO HIS SERVANTS.

TITLE. "To David."

MOST commentators deny the authenticity of the Title of this Psalm on account of the occurrence in verses 3, 4, 5 of certain abnormal forms of the pronominal suffixes. It does not, however, appear that there is conclusive proof that these forms are altogether peculiar to compositions of post-Davidic date. The Syriac retains the Title, and further defines it by assigning this Psalm to the time of David's old age. Rosenmüller, on account of the special mention of forgiveness of sin (vv. 3, 8—10), conceives that this Psalm was written by David, when after the death of Bathsheba's child (2 Sam. xii. 19) he was assured that his great transgression had been pardoned. By de Wette, on the other hand, this Psalm is assigned to the period towards the close of the Captivity, and by Ewald it is placed among the very latest Psalms.

The style of the Psalm (as of Ps. civ., which would seem to have been written as the counterpart of Ps. ciii. and may well be by the same hand) is certainly much smoother than that of most of those Psalms which are undoubtedly Davidic. It is rather the style of the post-exilic period, jubilant, rhythmical, well suited for liturgical purposes. Moreover such retrospective glances at the history of Israel as we find in verses 7 sqq. are most common in the compositions of the later period, but are scarcely discoverable in the Psalms of David. We conclude therefore that this and the following Psalm are probably post-Davidic, and we think that in style and general features they synchronize best with the Psalms which were written at the close of the Exile.

The Psalm consists of three parts. (1) *vv.* 1—5, in which the causes which draw forth the Psalmist's expressions of gratitude are

entirely personal. (2) vv. 6—18, in which Jehovah's goodness, mercy, and forbearance towards Israel and the world at large form the topic of the Poet's praises. (3) vv. 19—end, in which he calls on all the company of heaven to join him in lauding and magnifying the glorious name of Jehovah.

BLESS the LORD, O my soul: and all that is within me, *bless* his holy name.
2 Bless the LORD, O my soul, and forget not all his benefits:
3 Who forgiveth all thine iniquities; who healeth all thy diseases;
4 Who redeemeth thy life from de-

1. *a.* "Bless:" the verb ברך *bârêc*, "to bless," is used in three principal senses in the Old Test. (1) To bless, or render thanks to *God;* the Arab. *tabarraca;* (2) To pray for a blessing upon, which is sometimes done by the less on behalf of the greater (as in 1 Kings i. 47), the Arab. *bâraca alâ;* (3) It is used of God blessing His creatures; cf. the Arab. *bâraca li, phi,* or *alâ.* "O my soul:" in these words the Poet addresses himself, there being no other word in Bibl. Hebr. by which a man can address himself but this *naphshî*, "my soul." At the same time it must not be forgotten that in the Hebr. Scriptures, and especially in the book of Psalms, "the soul" (*nephesh*) is represented as that part of man's constitution which is pre-eminently open to the exhilarating or depressing influences of outward circumstances. In affliction the "soul" sinks and droops, and lies as a heavy burden upon man's highest nature (xlii. 5, 6, xliii. 5); in joy the soul is inclined to undue exaltation, and at all times needs to be subdued and kept "as a weaned child" (cxxxi. 2). The Psalmist, perhaps, as a πνευματικός, calls on his "soul" to forget herself in rising to the highest spiritual act, viz. that of blessing and praising God.

b. "All that is within me," H. כל־קרבי *col-k'râbay*, lit. "All my inner-parts." In like manner we find *mêîm* "bowels," and *c'lâyôth* "reins," spoken of, where we should ordinarily mention the "heart" or "conscience." The word "heart" on the other hand, is used in Hebr. where we should rather speak of the "brain" or "intellect," cf. ci. 5, note.

2. "His benefits," H. גמוליו *g'moolâyv.* The H. *g'mool* is a *vox media* denoting a requital either of good or of evil, but always *middâh c'neged middâh*, i.e. "measure for measure," cf. cxxxvii. 8. LXX. wrongly τὰς αἰνέσεις αὐτοῦ.

3. "Thine iniquities," rend. "*Thine iniquity*" and cf. the expression "the sin of my *soul*" in Mic. vi. 7. "Diseases" or "infirmities," H.

struction; who crowneth thee with lovingkindness and tender mercies;
5 Who satisfieth thy mouth with good *things; so that* thy youth is renewed like the eagle's.
6 The LORD executeth righteousness

תחלואים *tach'looîm*, an expression which recurs in Deut. xxix. 21, Jer. xiv. 18, xvi. 4, 2 Chron. xxi. 19. The second pers. fem. suffixes *êcî* for *êc* (sing.) and *âyc'cî* for *âyic* (plur.) recur in Ps. cxvi. 7, 19, Jer. xi. 15 (and 2 Kings iv. 2—7 C'thîb text). There is no necessity to regard such forms as Aramaisms, and in the Psalter they are most probably a mere poetical variation peculiar to no particular age. Here they contribute in no small degree to the lively and joyous rhythm of the first five verses of the Psalm.

4. "Thy life," cf. the expression "life of thy soul" 2 Kings ii. 2. "Destruction" or "pit," LXX. *φθορᾶς*, see xvi. 10, note.

5. "Thy mouth," H. עדיך *edyêc*. The subst. עדי *a'dî* is generally used in the sense "ornament" (cf. Jer. ii. 32, Ezek. xxiii. 40), which is the meaning given to the form עדיו *edyô* in xxxii. 9 by Targ., where, however, Syr. has "their youth," and LXX. *τὰς σιαγόνας αὐτῶν*. This last interpretation is adopted by Hitzig and Del. both here and in xxxii., the H. *a'dî* being supposed to be connected with the Arab. *chadd* "the cheek." "The poet tells the soul," says Del., "that God satisfies it with good, so that it, as it were, gets its cheeks full of it." (!) In the passage before us Targ. has "the days of thy old age;" Syr. "thy body," i.e. the ornament or covering of the soul, cf. *n'dân*, "a sword-sheath," used of the body as the covering of the spirit (Dan. vii. 15, Synhedr. 108 *a*); LXX. has *τὴν ἐπιθυμίαν σου*, Saadia "thy food," cf. Arab. *adâ* "nourished." It is impossible that the word "ornament" can here mean "the soul" (after the analogy of *câbôd*, "glory"), as Ibn Ez., Mendelssohn, Hengst. and others suppose, since the soul itself is here directly addressed. It might possibly denote "the spirit," as being superior to the soul; as the soul is superior to the body. We suggest, however, that *edyêc* may mean "*the whole duration of thy life*," cf. עד *ad* "duration," "progression of time," עת *êth* (for עדת *edeth*) "time," and other cognate words. A similar meaning may be assigned to עדיו *edyô* in xxxii. 9, where see note. "Is renewed," lit. "shall renew itself." The word נעוריכי *n'oorây'cî* "thy youth," being a *pluralis inhumanus* (i.e. not designating persons), may take a verb in fem. sing., cf. תמעד אשריו, xxxvii. 31. "Like the eagle's," read. "*So that thou become like the eagle*," i.e. as strong and as enduring as an eagle: cf. Is. xl. 3. The absurd fables narrated by Saadia and Augustine with regard to the eagle's "renewing its youth" are not worthy of citation.

and judgment for all that are oppressed.
7 He made known his ways unto Moses, his acts unto the children of Israel.
8 The LORD *is* merciful and gracious, slow to anger, and plenteous in mercy.
9 He will not always chide: neither will he keep *his anger* for ever.
10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.
11 For as the heaven is high above the earth, *so* great is his mercy toward them that fear him.
12 As far as the east is from the west, *so* far hath he removed our transgressions from us.
13 Like as a father pitieth *his* children, *so* the LORD pitieth them that fear him.
14 For he knoweth our frame; he remembereth that we *are* dust.

6. The Poet now passes on from the acknowledgment of the acts of goodness and mercy of which he has been personally the object, to the contemplation of God's goodness to all, and that as especially illustrated in His dealings with Israel. "Righteousness and judgment:" these substantives are in plur. in the Hebr., cf. xi. 7, cxlvii. 20, Mic. vi. 5.

7. In answer to Moses' prayer "Make me to know, I pray Thee, Thy ways" (Exod. xxxiii. 13), and "shew me, I pray Thee, Thy glory" (ib. 18), "Jehovah passed before him and proclaimed 'Jehovah, Jehovah; a God gracious and merciful, long-suffering, and abundant in goodness and truth; keeping mercy for thousands [i.e. a thousand generations, cf. Deut. vii. 9], forgiving iniquity and transgression and sin, and that will not utterly destroy'" (Exod. xxxiv. 6, 7). To Moses God thus revealed His attributes; to "the children of Israel" He taught them in "His acts," i.e. His dealings with them. The imperf. יודיע *yôdîa* "made known," denotes the frequent repetition of the act in the past, cf. xcix. 7. Though it was on one signal occasion that Jehovah actually made an open manifestation of His attributes to Moses, yet in one sense He was as continually shewing to him His way, as to Israel His works.

8. Cf. lxxxvi. 15, cxlv. 8.

9. "Will He keep [His anger]:" H. יטר *yittôr*, for the force of the verb cf. Lev. xix. 18. The same attributes of Jehovah are expressed in Jer. iii. 5, 12, where the same verb is used.

14. "Our frame," or "Our formation," LXX. τὸ πλάσμα ἡμῶν. Such seems to be the meaning of the H. יצרנו *yitsrênoo*, taken in connection with Gen. ii. 7, "And Jehovah, Elohim, *formed* (H. *vay-yîtser*) the man [of the] dust from the ground," and with hemist. *b*, "He remembereth that we are dust." *Yêtser* stands also in many passages for "imagination," "thought;" cf. the uses of *fictio* and *figurare*. "He remembereth," H. זכור *zâcoor*, the Pass. Partic. representing a mental

15 *As for* man, his days *are* as grass: as a flower of the field, so he flourisheth.
16 For the wind passeth over it, and it is gone; and the place thereof shall know it no more.
17 But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;
18 To such as keep his covenant, and to those that remember his commandments to do them.
19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.
20 Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

action which is reflexive, or in which the agent is in a sense himself acted upon; cf. *bâtooach* "trusteth" (Is. xxvi. 3), Rabb. *sâboor* and Chald. *s'bîr* "opineth;" and especially the Chald. *n'hîr* "remembereth," the Lat. depon. *recordari* and Fr. *se rappeler*, &c. With this verse cf. lxxviii. 39, lxxxix. 47, Job vii. 7.

16. *a.* Rend. "*If the wind has passed over it, then it is not.*" The conj. כִּי *cî*, followed by a Past tense as in Exod. xx. 25, is here in signf. "if," "if only." This signf. of *cî* is not unusual; it may be explained as an ellipsis, "[Suppose the case] that," i.e. "if." With vv. 15, 16 *a*, cf. xc. 5, 6 note, Job xiv. 2: with 16 *b* cf. Job vii. 10.

17. Though one generation of mankind gives place to another, God's goodness is eternal, and extends to those who fear Him in each succeeding generation.

18. Cf. Exod. xx. 6, "And doing kindness unto thousands, unto them that love Me and keep My commandments."

19—end. The range of the Psalmist's thoughts is a continually expanding circle. He begins with blessing Jehovah on his own behalf; then he passes on to the contemplation of His goodness and mercy to Israel and His consideration for the frailty of mankind; and thence his thoughts rise to the grandeur of Jehovah's Heavenly kingdom, and to the thousand times ten thousand subservient spirits that surround His throne.

19. *b.* "And His kingdom ruleth over all," cf. 1 Chron. xxix. 12 "and Thou rulest over all."

20. "That excel in strength:" H. גִּבֹּרֵי כֹחַ *gibbôrêy côach*, i.e. "the mighty in strength," LXX. rightly δυνατοὶ ἰσχύϊ. In Joel iii. 11 the angels are called *gibbôrîm* "mighty ones," in Ps. lxxxix. 6 *b'nêy êlîm* "sons of mighty ones," in lxxviii. 25 *abbîrîm* "mighty ones" or "principal ones." "Hearkening:" H. לִשְׁמֹעַ *lishmôa* is generally understood to mean "by hearkening" or "by obeying," and *la-a'sôth* (Gen. ii. 3) has been explained to be equivalent to "*perficiendo*." *Lishmôa* may, however, mean "so as to be obedient to," and LXX. has τοῦ ἀκοῦσαι, but see cxix. 9, note.

21 Bless ye the LORD, all *ye* his hosts; *ye* ministers of his, that do his pleasure.

22 Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

21. "Ye ministers of His," cf. Dan. vii. 10, Heb. i. 14 (λειτουργικὰ πνεύματα), and civ. 4, note.

22. After calling upon the whole rational creation to bless Jehovah, the Poet reverts to his own soul, and ends as he commenced, "Bless thou Jehovah, O my soul." It is supposed by some expositors to be intentional that the expressions "bless-thou" and "bless-ye" occur respectively *three* times (vv. 1, 2, 22, and 20, 21, 22) in this Psalm.

INTRODUCTION TO PSALM CIV.

THE GOODNESS OF JEHOVAH EVINCED BY THE WORKS OF CREATION.

TITLE. LXX. Τοῦ Δαυίδ. (Ald., Ed. and Complut. Polygl. Ψαλμὸς τῷ Δ. ὑπὲρ τῆς τοῦ κόσμου συστάσεως.)

THIS beautiful Poem has been well selected as the immediate successor of Ps. ciii. If we judge from its style it would seem to be the work of the same author (see ciii. Introd.), while in subject-matter it is certainly the very counterpart of that Psalm. There it was God's dealings in the realm of grace which were the subject of a *B'râcâh* or doxology; here it is His dealings in the realm of nature. The account of creation in Gen. i. is as it were recast, and becomes in the Psalmist's hands an "Anthem of Natural Theology," (Neale). That God has made Himself known in the material works that surround us, that every creature has a place suitable to its needs, that throughout creation there is an interdependence which testifies a Divine founder, is the Psalmist's ground for faithful and constant praise. "Bless the LORD, O my soul;" "I will sing praise to my God while I have my being," is his exclamation as he surveys the Creator's handiwork.

But another thought is also suggested. It is man alone that destroys the harmony of creation. It is only by human wickedness that that which was once declared to be "very good" has in any way become degraded and deformed.

"Man only mars the sweet accord,
O'erpowering with harsh din
The music of thy works and word,
Ill matched with grief and sin."

Christian Year.

To his pious aspirations, therefore, the Psalmist appends (v. 35) a zealous hope, that from that scene which should be the chief witness to Jehovah's wisdom and love, all sin may be removed, yea that wicked doers may be utterly annihilated.

It need scarcely be said that this composition is one of the most beautiful in the Psalter, and has received the warmest eulogiums from commentators of every time. The line of thought is one not frequently pursued in the Hebrew poetry; in fact nowhere except in Job do we find the lessons of the natural world brought out in such ample detail. As regards the plan of the Poem, the order of Genesis i. is evidently intentionally followed in the Poet's treatment of the works of creation; and once only (see v. 25, note) does he deviate from that order, till the works of the sixth day have been described. Then (vv. 27—30) he expands that thought which has been more or less present throughout his enumeration of God's works,—the absolute dependence of all of them on God, who is not only the cause but also the sustainer of life. We believe that no strophical arrangement is discoverable in this Psalm. Hengstenberg's system of division, on which he lays great stress, appears far too artificial. Ps. civ. is one of the Proper Psalms for Whitsunday. It was called by the Greeks the προοιμιακὸς ψαλμός or Prefatory Psalm, and was used at the commencement of the Evening Office.

BLESS the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty.

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1. "Bless the LORD, O my soul:" cf. the first and last verses of Ps. ciii. In hemist. *b* "splendour and glory" is perhaps the best rendg. of the H. הוד והדר *hôd v'hâdâr;* what is meant by the phrase is shewn by the transition to the works of Creation, which are the form in which God's splendour and glory are revealed to man. Of these "light," v. 2, is put first, not only perhaps as occupying this place in the account in Gen. i., but also as being to man the most glorious of these works, and the very vehicle of the splendour of them all.

2 Who coverest *thyself* with light as *with* a garment: who stretchest out the heavens like a curtain:
3 Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:
4 Who maketh his angels spirits; his ministers a flaming fire:
5 *Who* laid the foundations of the

2—4. There is latent in these opening verses the figure of an earthly king, clothed in glorious apparel, enthroned under a lofty canopy (יריעה *y'rîâh* lit. "a tent-cloth"), possessed of towering palaces, swift chariots, and a host of servants. Ver. 2 *b* brings us to the second day of creation, when the firmament of heaven was made, dividing the waters above from those below. It is on the former (v. 3) that the beams of God's "*upper chambers*" (H. עליות *a'liyyôth*) are laid, according to the Poet's conception; their cloudy reservoirs being for the time regarded only in their connection with wind, not with rain (which is regarded as stored up above the clouds, cf. v. 13). The Poet continues (3 *b*), "*Who maketh clouds His chariot, who makes-His-way on wings of wind.* (4) *Who maketh* [out of] *winds His messengers:* [out of] *flaming fire His servants.*"

Light being God's "garment," heaven His canopy, clouds His chariot, etc., it is obviously meant in verse 4 that the winds and lightning-fires (sing. in the original simply because אש *êsh* "fire," has no plural) are His messengers and servants. There is no difficulty in extracting this meaning out of the original, where the words run in this order, "Who-makes His-messengers winds, His-servants a fire flaming." Not unfrequently, after verbs of making, we find the thing made placed before the *materies ex qua*, as for instance in Gen. ii. 7, "and the LORD God framed the man dust," i.e. "framed man *out of* dust;" Exod. xxxvii. 23, "And he made its seven lamps, and its snuffers, and its snuff-dishes [subint. "out of"] pure gold." We are surprised to find this construction overlooked in most English commentaries, and the vapid (if not unintelligible) rendg. of the A. V. adhered to. See Delitzsch's note in loc. It has been generally understood that this latter rendg. is absolutely necessary in the Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα (Cod. Alex. πῦρ φλέγον) of the LXX.; but, as Wratislaw (Notes and Dissertations, p. 130) has ingeniously shewn, the translation required by the context may very well be that intended by the LXX., the ordinary rules for the use of the article in distinguishing between subject and predicate not being necessarily binding in Hellenistic Greek. Wratislaw instances Ps. cv. 32, where ἔθετο τὰς βροχὰς αὐτῶν χάλαζαν of LXX. is clearly to be interpreted according to the meaning of the original נתן גשמיהם ברד "He

earth, *that* it should not be removed for ever.
6 Thou coveredst it with the deep as *with* a garment: the waters stood above the mountains.
7 At thy rebuke they fled; at the

gave hail [as] their rains," though "the analogy of the Greek language would require the translation 'He made their rains hail;'" and v. 3 of this Psalm, where the same construction occurs only with a different order of the words, ὁ τιθεὶς νέφη τὴν ἐπίβασιν αὐτοῦ, "Who makes clouds [to be] His chariot." In both cases the article is used, not to denote the predicate, but to help out the personal pronoun. And translating this Septuagint passage before us "Who makes winds His messengers [or angels], and a flame of fire His ministers," we at once see the propriety of its citation in Heb. i. 7, where it is adduced in proof that the angelic dispensers of the Old Covenant occupy a position inferior to that of Christ: for "if God makes winds and fire His messengers or angels, the angels, as a class, surely occupy a very subordinate position in the universe."

5—9. The creation of the Earth.

5. Lit. "Who founded the earth upon its pillars, that it should not totter for ever and ever."

6. *a.* There is a difficulty here in the fact that the pronominal affix (the equivalent to the "it" of A.V.) attached to the verb is masculine, whereas אֶרֶץ *erets* "earth" was feminine in v. 5, and is only found in the masculine in five passages, in all of which it stands for or includes the *inhabitants* of the earth. The affix has therefore been understood to agree with תְּהוֹם *thôm* "deep," which is found as a masculine in Ps. xlii. 7 [8], Jon. ii. 5 [6], Hab. iii. 10, Job xxviii. 14, and the verse rendd. "As for the deep Thou spreadest it as a raiment [to the earth]." But the verb only bears this meaning when followed by the prep. עַל *al* "upon," and by the object thus spread over or covered. We suggest that if תְּהוֹם be understood to mean primarily "chaos,"—a meaning which is suitable in Gen. i. 2—from Rt. תָּהָה "was waste" (cf. the other derivative תֹּהוּ, "a desolation"), we may render "The chaos—Thou didst cover it [scil. with waters] as with raiment." With this etymology, תְּהוֹם only gets its ordinary meaning "deep" elsewhere, from the fact that the primeval chaos was (as is here said) covered with waters, an explanation which is supported by the constant use of ἄβυσσος in the LXX. as its equivalent. If this explanation seem far-fetched, the masc. affix must be understood as referring to אֶרֶץ by a rare kind of "attraction, or by a reversion to the ground-form," Del. (cf. the similar changes of gender in 2 Sam. xvii. 13, Exod. xi. 6, Ezek. ii. 9). The LXX. has ἄβυσσος ὡς ἱμάτιον τὸ περιβόλαιον αὐτοῦ, where the pronoun

voice of thy thunder they hasted away.
8 They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

refers to ἄβυσσος, everywhere else apparently a feminine noun. The reading αὐτῆς of a few nameless MSS. was probably devised to meet the difficulty. We must suppose that the translators, referring the affix in the original to תְּהוֹם, but noticing that this subst. is usually femin., endeavoured to reproduce the anomaly of gender.

7, 8. The subject of description here is the removal of the waters from off the face of the earth in obedience to the mandate, "Let the waters be gathered together unto one place, and let the dry land appear," Gen. i. 9. Rend. (7) "*At Thy rebuke they fled: at the voice of Thy thunder they hasted away* (8) (*While mountains ascended and valleys descended*): *unto the place which Thou didst found for them.*"

7. God is conceived of as speaking in thunder, in accordance with the common use of קוֹל יהוה "voice of Jehovah" (cf. xxix.), and קוֹלוֹת "voices," as designations of thunder. At the awful sound of the Divine command, the waters on the face of the earth rush tumultuously to the spots where they are allowed to conglomerate in the form of seas, and simultaneously, mountains towering above the earth, and valleys burrowing as it were into its depths, are left clear to the view. Ovid's

> Jussit et extendi campos, subsidere valles,
> Fronde tegi silvas, lapidosos surgere montes,

(*Metam.* I. 43) expresses a similar poetical conception. It is by no means certain, however, that in 8 *a* the A.V. rendg., which is that of the Targ., is to be rejected. The parenthetical introduction of the mountains and valleys in v. 8 in the rendg. given above, is certainly somewhat anomalous; and the occurrence of the phrase, "they go up to heaven, they go down into the depths," in the description of tempest-tost mariners in cvii. 26, rather favours the theory that the *waters* are the subject of the verbs in 8 *a*. If this be accepted, the verse describes the tumultuous rush of the waters over mountains and into valleys, in quest of the spots where God has determined they are to abide. In any case the words in 8 *b* must be understood of the direction of the flow of waters, not of the respective movements of the mountains and valleys. This is shewn by the analogy of the fundamental passage, Gen. i. 9, "Let the waters under the heaven be gathered together unto one place," and by the fact that in v. 9 the waters are still treated of. The interpretation of the LXX. and Vulg. ἀναβαίνουσιν ὄρη καὶ κατα-

9 Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.
10 He sendeth the springs into the valleys, *which* run among the hills.
11 They give drink to every beast of the field: the wild asses quench their thirst.

βαίνουσι πεδία εἰς τόπον ὃν ἐθεμελίωσας αὐτοῖς, "Ascendunt montes, et descendunt campi ad locum quem fundasti eis," may therefore be safely discarded: and the choice confined to that of Ewald and Hupfeld given above, and that of the Targum and our two Versions.

9. I.e. "He has appointed certain confines for the sea, that it may not, like the waters of the chaotic period, overspread the whole earth:" cf. Prov. viii. 29 "When He gave to the sea His decree, that the waters should not pass His commandment;" and Job xxxviii. 8—11.

10—18. The third day continued. After the restriction of the sea-waters within fixed limits, the Earth was commanded to produce vegetation, Gen. i. 11. The Psalmist passes gradually to this, the second work of the third day; introducing the springs and rivers which were left within the bounded region of the dry land, and which are the support chiefly of animal life, and thence passing to the rain which nourish the vegetation of the earth.

10. The construction has been somewhat altered by the expansive treatment of the subject of the earth's creation in vv. 6—9. Resuming now the construction of vv. 2—5, the Psalmist says, "*Who sends forth springs into the valleys; that they should make their way between the mountains.*"

Valleys: H. נחלים *n'chălîm*, wadîs, or valleys that serve as torrent-beds; cf. lxxxiii. 9 *b*, note. The translation "Who sends forth springs into the *brooks*" (Ewald, Hupf.) is quite unnecessary; the second hemist. is a kind of expansion of the idea introduced by *n'chălîm* "valleys," just as in v. 9 *g'bool* "a bound" of hemist. *a* is enlarged upon in hemist. *b*.

11. The streams permeate the wild regions wherein ranges the swift unapproachable onager, no less than the fruitful fields wherein the tamer animals abound, and thus quadrupeds of every sort are provided for.

b. Lit. "Break their thirst:" H. ישברו צמאם *yish'broo ts'mâm*, a phrase which occurs nowhere else: שבר *sheber* "corn," however, perhaps derives this meaning as being that which *breaks* hunger: cf. its use in Gen. xli. and xlii., where it occurs in connection with the great Egyptian famine. Cf. also the Latin "frangere sitim," and our "break-fast."

12—14. Observe the gradual transition. The water supplies the wants of winged creation too, primarily by giving them drink, but

12 By them shall the fowls of the heaven have their habitation, *which* sing among the branches.
13 He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.
14 He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;

secondarily by causing the growth of leafy trees within which they may find shelter. This leads to the mention of the rain (13), which is more specially adapted to the needs of the *vegetable* world; and this again to a specification of the various kinds of vegetation, throughout which however the idea of their subordination to the animal world is still maintained (14—17).

12. Lit. "Upon them dwell the birds of the heaven; from among the branches they give out [their] voice." "Branches:" for the unusual term עֳפָאִים the LXX. gives τῶν πετρῶν (קְפָאִים?).

13. Rend. "[Who] *gives the mountains drink from His upper chambers: it is a result of Thy doings that the earth is plentifully supplied*," scil. with all kinds of vegetation such as are described in the following vv.

a. *The mountains* stand by synecdoche for the whole earth, not only because the mountainous parts of the earth are the first to catch the falling rain, but also because, since the mountains attract the clouds, a mountainous land is also a rainy land. This latter idea appears in Deut. xi. 11, where it is said of Canaan "a land of mountains and valleys,—it drinketh in water of the rain of heaven." "From His [upper] chambers," cf. v. 3.

b. We understand מִפְּרִי מַעֲשֶׂיךָ *mip-p'rî maa'seycâ* (lit. "of the fruit of Thy doings") to denote the consequences of God's actions, that is (cf. hemist. *a*) of His sending down supplies of rain: cf. פְּרִי מַעַלְלֵיהֶם יֹאכֵלוּ "the consequences of their actions they shall enjoy" Is. iii. 10, and Is. xxvii. 9. By reason of the rain-supply the earth teems with vegetation, and therefore it is one result (מִפְּרִי) or consequence of God's doings that earth is sated. Most commentators, however, prefer to take פְּרִי in its more concrete signf. Thus Talmud, Kimchi, and Delitzig rend. "The earth is satisfied with the *fruit* of Thy works," scil. the rain (that which falls from the firmament, the greatest of God's works, Kimchi). Similarly Delitzsch, but interpreting it of the vegetation from which the earth's population are satisfied.

14, 15. The construction in the original is somewhat involved, and requires a paraphrastic translation. The two verses run thus, translated literally. (14) "[Who] causes grass to sprout for the cattle, and herbs for the service of man; to bring food out of the earth, (15)

15 And wine *that* maketh glad the heart of man, *and* oil to make *his* face to shine, and bread *which* strengtheneth man's heart.
16 The trees of the LORD are full *of sap;* the cedars of Lebanon, which he hath planted;
17 Where the birds make their nests: *as for* the stork, the fir trees *are* her house.

And that wine should cause the heart of man to rejoice, to make the face shine with oil; and that bread should sustain the heart of man."

14. "For the service of man:" not as Hengst. "For the *labour* of man," though the subst. appears in this sense in v. 23. "Food:" lit. "bread" H. לֶחֶם *lechem*, but the obvious meaning is all kinds of sustenance produced by the earth, of which the three chief with their particular excellencies—wine that gladdens, oil that fattens, bread that invigorates—are mentioned in v. 15. This more general use of the term *lechem* is frequent, and is like the well-known old English usage of the word "meat," as in the A.V. of S. John iv. 8, "His disciples were gone away unto the city to buy meat (*τροφάς*)."

16. Rend. "*The trees of Jehovah are* [thus] *amply supplied* [lit. are satisfied]; *even the cedars of Lebanon which He has planted*," i.e. God's work of supplying rain, fountains, and rivers, is also the source of life to the wild forest trees; called here the "trees of Jehovah," and "those which He has planted," because, unlike the vine, olive, or wheat, they owe no part of their fecundity to the care of man, but are wholly dependent on God. The cedars of Lebanon are cited by way of instance, as being the best specimens of forest trees in Palestine: cf. Ps. xxix. 5. The transition from cultivated to wild vegetation is paralleled by the more terse antithesis of the "beasts of the field," and "the wild asses," in the Poet's description of the use of water-supplies in the animal world. The rendering "are full of sap" (A.V. and P.B.V.) is unfortunate, as the connection with the preceding verses is thus lost to the English reader.

17. "Where"—in the wild forest trees generally (16 *a*), not only in the cedars of Lebanon: cf. v. 12. "The stork," the H. חֲסִידָה *ch'sîdâh*, the "pious" or "affectionate" bird: it is called *πτηνῶν εὐσεβέστατον ζώων* by Babrius (Fab. XIII.) and "pietaticultrix" by Petronius (LV. 6), scil. because of its love of family life, on account of which it is also regarded as bringing good fortune to a house. Del. The stork is instanced as one of the largest of nest-building birds, as the cedars of Lebanon were introduced in v. 16 as being the largest of the uncultivated trees.

18. The transition is here very abrupt, and this Psalm is supposed by Hitzig to have been enlarged upon by some later hand in this and

18 The high hills *are* a refuge for the wild goats; *and* the rocks for the conies.
19 He appointed the moon for seasons: the sun knoweth his going down.
20 Thou makest darkness, and it is night: wherein all the beasts of the forest do creep *forth*.
21 The young lions roar after their prey, and seek their meat from God.

other parts. Such a theory, however, appears unnecessary. The care of God for the welfare of His creatures is suggested by v. 17: another instance of it is given in v. 18, and the same thought connects these with the description of the fourth day's work in v. 19.

18. *b.* "Conies:" H. שפנים *sh'phannîm.* Our Versions identify the Hebr. *shâphân* with the "coney" or rabbit, in accordance with ancient Jewish tradition. The *shâphân*, however, is generally identified with the "rock-badger," an animal resembling the Alpine marmot, and scientifically termed hyrax Syriacus. It is described as a pachydermatous animal, unclean according to the restrictions of the Hebrew Law, having long hair of a grey or brown colour, and being in size somewhat smaller than the cat. (See *Bibl. Dict.*)

19. *a.* Or "He made the moon for fixed seasons," H. למועדים *l'môa'dîm*, i.e. to serve as a means whereby time should be measured; the "going down" of the sun is mentioned as serving the same purpose. Cf. Gen. i. 14, where God, before creating the two great luminaries and the stars, ordains that they shall be "for signs and for fixed seasons," *oo-l'môa'dîm.* The mention of the moon precedes that of the sun, probably because by the Hebrews, who measured time from evening to evening, the night time which the moon is designed to illuminate was regarded as preceding the day, cf. the division of the day into "evening" and "morning" in Gen. i. For the same reason "darkness" in the vv. following has the precedence of day.

b. "His going down," i.e., as Hengst. observes, the *place* of his going down: as may be gathered from the use of the phrase מבוא שמש *m'bô shemesh* in l. 1, cxiii. 3.

20—23. Darkness, which the wild beasts use as the season of activity and waking life, contrasted with the sunlit day, which is so used by mankind.

20. "Creep forth," rend. "*Move about*," H. תרמש *tirmôs*: cf. 25, note.

21. "And seek:" H. ולבקש *oo-l'bakkêsh*, lit. "yea [they have] to seek," cf. 2 Kings xiii. 19. "From God," for it is the chief object of the writer, as far as this part of the Ps. is concerned, to depict God's care for all His creatures, and their dependence on Him for all their necessities.

22 The sun ariseth, they gather themselves together, and lay them down in their dens.
23 Man goeth forth unto his work and to his labour until the evening.
24 O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.
25 *So is* this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts.
26 There go the ships: *there is* that

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24. *b.* "Of thy riches:" rend. "*Of things of Thy creation*" or "Of Thy creatures." The H. קנין *kinyân* may mean either a thing created, *a creature*, or a thing possessed, possessions, or *riches*, for the root קנה is employed to express the act of creation as well as that of acquisition. Thus God is termed אביך קנך "thy Father who created thee" in Deut. xxxii. 6: cf. too Prov. viii. 22, Gen. xiv. 19, and Ps. cxxxix. 13, note. LXX. has ἐπληρώθη ἡ γῆ τῆς κτίσεώς σου in the best MSS., but the fact that the Vulgate rends. *possessione tua*, and that in cxxxix. 13 the LXX. rends. קנית by ἐκτήσω, leads us to suppose that κτήσεώς σου, which has some slight support from the MSS., was the original reading.

25. Strictly speaking, the Poet has deviated from the order observed in Gen. i., where the denizens of the sea are created before those of the dry land. But it is not so much the work of creation that the Psalmist has in mind, as the providential care which may be traced throughout it; and this theme was best brought out by appending to the mention of the luminaries of day and night that of the land animals, on whose habits light and darkness have such noted influence, rather than that of the marine animals. Now, having fully treated of Divine Providence in its dealings with land-life, he naturally passes on to those things of God's creation which live in the seas, to the works in fact of the fifth day.

Rend. "*Yon sea great and wide,—therein are moving-creatures innumerable: living things both small and great.*"

The A. V. has brought out the connection between this and the preceding verse, which lies in the fact that the sea displays God's creative power and providential care no less than the dry land. The H. זה *zeh* however is not to be translated "so is," but "yon," (the connection with the הים *hay-yâm* following being the same as that of זה with העם in Is. xxiii. 13,) and the transition is purposely made abrupt, so that the new theme may be introduced with greater force and picturesqueness. The sea is conceived to be, perhaps actually is, before the writer's eyes; he calls his reader's attention to it, and bids him mark how that here too has been assigned a sphere for life and activity. The sea is of course the Mediterranean, known among the

leviathan, *whom* thou hast made to play therein.
27 These wait all upon thee; that thou mayest give *them* their meat in due season.
28 *That* thou givest them they ga-

Hebrews as "the *great* sea:" the other epithet here employed is literally "broad-on-both-hands," i.e. extending on either side as far as the eye can reach. *Moving creatures*, H. רמש *remes*, which occurs in Gen. ix. 3 ("Every moving thing that liveth shall be meat for you," A.V.) in the same signification. The rendg. "creeping thing" is hardly less inapplicable to the population of the sea here than it would be there to the animal food of man.

26. *a.* "The ships," H. אניות *oniyyôth*. These are introduced as the form in which *human* life and energy shew themselves on the sea-waters; the ships are regarded as if themselves animate, they are said to "*make their course*" or "*walk*" (cf. Byron's "She walks the waters like a thing of life") amid the swarms of moving things with which the sea is naturally peopled. The form אניה, according to Del., bears to the common אני the relation of a nomen unitatis.

b. "Leviathan:" possibly here a species of whale. The crocodile is apparently denoted by the term "leviathan" in other passages (as Job iii. 8, Ps. lxxiv. 14), but the crocodile is not a marine animal, and therefore could not be said to sport in the great and wide sea. Probably the term was extended so as to indicate any rare aquatic monster of formidable dimensions; and, as cetaceans are occasionally found in the waters of the Mediterranean, this species most naturally suggests itself to conjecture. It is possible to render the Hebr. "whom Thou hast made in order to play with him," and this is one of the Rabbinic interpretations, the male leviathan, according to an absurd Hebrew legend, being for three hours daily the plaything of God (cf. Rashi). Ewald strangely adopts this rendg.

27. *a.* Lit. "They all of them wait, etc." i.e. all the living things of dry land and sea, which have been mentioned in vv. 20—26 (not merely those of the sea, or 30 *b* would be inappropriate),—the beasts of the forest, and the "things of creation" with which earth teems (v. 24), the moving creatures, and sportive monsters of the deep, and man also, who plies his skill alike in the field and on the wave;—all these confess their dependence on the Great Creator. "Wait upon:" the phrase שבר אל *sibbêr el* recurs in the very similar verse, "The eyes of all wait upon Thee: and Thou givest them their meat in due season (בעתו as here)," cxlv. 15.

28. *a.* "Gather," a somewhat uncommon verb denoting not "gather together," but *gather up*, *pick up*, *from* the earth or sea.

ther: thou openest thine hand, they are filled with good.
29 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.
30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

Hengst. insists that there "lies at bottom a reference to the *manna*, in connection with which this is the word of constant occurrence, Exod. xvi. 4, 5, 16." Whether this be so or not, the provision made for these creatures is certainly conceived in hemistich *b* as being sent down from on high, like the manna, the "corn of heaven," lxxviii. 24.

29. *a.* "Troubled," lit. "terrified," "confounded."

b. Rend. "*Thou gatherest in their breath, then they expire, and return to their dust.*"

Thou gatherest in their breath. The H. תִּסֹּף is for תֹּאסֵף, cf. the form יִמְרוּךָ in cxxxix. 20. The breath of life which God breathed into man's nostrils is, according to the poetical conception, recalled to God when man dies. Thus in Job xxxiv. 14, 15, we have "If.....He gather to Him his spirit and breath, All flesh would die at once, and man would return unto dust," a passage singularly resembling the one before us. *Then they expire,* יִגְוָעוּן *yigvâoon.* The verb גָּוַע *gâva, exspiravit, vitam efflavit,* is here used, as more in harmony with this conception of death than the ordinary מוּת *mooth, mori.* With the whole hemist. cf. cxlvi. 4, "His breath goeth forth, he returneth to his earth," and Eccles. xii. 7, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

30. *a.* "*Thou sendest forth Thy breath,* [then] *they are created: and* [thus] *Thou dost renew the face of the ground.*" The H. רוּחַ *rooach* means both breath and "spirit:" here the connection with v. 29 necessitates the former rendg. As God's creatures die when He "gathers in their breath to Himself," so other creatures take their place when God gives forth His breath of life: and thus by the continual introduction of new living creatures the aspect of the earth is constantly renewed.

31—35. The Poet prays that the God who thus has in His hands the issues of life and death, who is able to put the earth in a tremble by a look and set the mountains on fire by a touch, may for ever be glorified by His creatures, and may thus find pleasure in them. For his part, he will continually and gladly offer to God the fitting sacrifice of praise and thanksgiving. Del. finds in this section a sabbatic meditation corresponding to the preceding meditation on the Hexaemeron, inasmuch as the Psalmist here "wishes that the glory of God, which He has put upon His creatures, and which is reflected and

31 The glory of the LORD shall endure for ever: the LORD shall rejoice in his works.
32 He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke.
33 I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being.
34 My meditation of him shall be sweet: I will be glad in the LORD.
35 Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. Praise ye the LORD.

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echoed back by them to Him, may continue for ever, and that His works may ever be so constituted, that He who was satisfied at the completion of His six days' work may be able to rejoice in them."

31, 32. Rend. (31) "*May the glory of Jehovah endure for ever; may Jehovah rejoice in His works.* (32) *He who looks on the earth, and it trembles; He touches the mountains, and they smoke.*"

34. *a.* Probably "*Sweet to Him shall be my words:*" שִׂיחִי *sîchî* meaning here apparently not inner meditation, but meditation expressed in speech, cf. lxxvii. 3, note. For this use of the prepos. עַל *al* cf. xvi. 16.

35. By an abrupt transition, the Psalmist expresses his wish that sin, which "is the discord of the world, and has changed the order (κόσμος) into disorder" (Perowne), may be removed; and then reverts to that call upon himself with which he began his poem, "Bless thou the LORD, O my soul." To this is appended the Hallelujah (*Hal'looyâh*) or "Praise ye the Lord," which calls upon others to join in the doxology. This term is found only in the Psalter, and within the Psalter first in this passage, where the Talmud and Midrash observe that it is connected significantly with the hope of the destruction of the wicked. The LXX. has erroneously attached the Ἀλληλούια of this verse to the succeeding Psalm.

INTRODUCTION TO PSALM CV.

JEHOVAH ISRAEL'S ANCIENT PROTECTOR.

TITLE. LXX. Ἀλληλούια.

IN this Psalm the mighty acts of Jehovah on behalf of Israel from the time of Abraham to the beginning of the forty years' pilgrimage are recorded, with the object of stirring up the present generation to thankful worship. In the last two verses the casting out of the nations of Canaan, and the planting in of Israel, are merely glanced

at, all the period intervening between the Exodus and the entering into the promised land being purposely omitted. For to introduce the history of Israel's repeated murmurings and acts of ingratitude would be utterly foreign to the aim of this Psalm, which is quite distinct from that of Ps. cvi. (although the two Psalms are doubtless by the same author). Here the Psalmist sees nothing in the nation's history but a continual intervention of Jehovah in behalf of Israel; there Israel's continual ingratitude is set in opposition to this intervention. The present is one of the most cheerful compositions in the Psalter; Psalm cvi. might be called the national Viddooy, or Penitential Psalm. Both compositions may fairly be assigned to the concluding period of the seventy years' captivity. In its description of the miracles which preceded the Exodus, the Psalm before us recalls the earlier Psalm lxxviii., and this latter may have been taken as its basis. But in their aim and purpose these two Poems are as dissimilar as are Psalms cv. and cvi.

The LXX. and Vulgate wrongly prefix the Title "Hallelujah" to Psalms cv. and cvii., dissevering this word in both cases from the last verse of the Psalm preceding.

O GIVE thanks unto the LORD; call upon his name: make known his deeds among the people.
2 Sing unto him, sing psalms unto him: talk ye of all his wondrous works.
3 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.
4 Seek the LORD, and his strength: seek his face evermore.

1—15. These verses form part of the Psalm which is introduced in 1 Chron. xvi. 8—36, as appropriate to the occasion of the removal of the ark to Mount Zion (see xcvi. Introd.).

1. Four Psalms (cv., cvii., cxviii., cxxxvi.) begin with the word הודו *hôdoo*, "give ye thanks," and ten with the words יה הללו *hal'loo Yâh*, "praise ye Jah." (See *Hallelujah* in *Prolegomena*, chap. VI.) Del. supposes that there is reference to these two kinds of Pss. in the expression *l'hallêl oo-l'hôdôth*, "to praise and to give thanks," which occurs frequently in Chron., Ezra, and Nehem. (see under "*To bring to remembrance*" in *Prolegomena*). Ver. 1 occurs word for word in Is. xii. 4.

2. *ô.* "Talk ye of." This and not "meditate ye on" is here the meaning of the H. שיחו ב *sîchoo b'*. Targ. rightly *mallêloo*, "speak ye" (cf. cvi. 2, "who can utter," H. *mî y'mallêl*), LXX. διηγήσασθε, cf. also the subst. form שיחי *sîchî* in civ. 34.

4. "And His strength," H. וְעֻזּוֹ. LXX. by its misrendering καὶ κραταιώθητε (as if וְעֻזּוּ were the reading) really adds a deeper meaning

5 Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;
6 O ye seed of Abraham his servant, ye children of Jacob his chosen.
7 He *is* the LORD our God: his judgments *are* in all the earth.
8 He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations.
9 Which *covenant* he made with Abraham, and his oath unto Isaac;
10 And confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant:
11 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance:

to the words. "It is only His 'strength' that breaks through all dangers, and His 'face' that lightens up all darkness," cf. xxxiv. 5.

Ibn Ezra considers that here and in lxxviii. 61, "His strength" is a reminiscence of the expression "Ark of His strength," cxxxii. 8, 2 Chron. vi. 41.

5. "The judgments of His mouth"—especially those against Pharaoh and the Egyptians, which are enumerated afterwards.

6. "His servant," probably refers to the "seed of Abraham," not to Abraham, since the word "His-chosen" in second hemist. is in the plur.: LXX. recte ad sensum, *δοῦλοι αὐτοῦ*.

8. *a.* "He hath remembered." In 1 Chron. xvi. 15, the Hebr. Text gives "remember ye," and LXX. *μνημονεύωμεν*. But the Psalmist is now beginning to enumerate God's mercies; no longer directly exhorting Israel to remember them.

b. Rend. "*The word* [of promise] *which He established for a thousand generations.*" *Established*, H. צוה, cf. vii. 6 [7], *tsivvâh*. The same radical meaning appears in the verbs *yâtsab*, *nâtsab*. With this hemist. cf. cxi. 9.

9. *a.* Rend. "*Which* [word of promise] *He concluded with Abraham.*" The relative cannot refer back to the word "covenant" in 8 *a*, as in A.V. The verb כרת *cârath*, generally used of the concluding of a covenant, is here applied to דבר *dâbâr*, "word," as in Hagg. ii. 5, the promise being regarded as a kind of compact between God and man. In hemist. *b* "His oath" is governed by the verb "remembered" in 8 *a*. The reference in this verse is to Gen. xxii. 16—18, the oath on Moriah including Abraham's seed as well as himself.

10. "For a law:" lit. "for a statute," i.e. an inviolable promise, cf. ii. 7.

11. Cf. Gen. xxviii. 13, 14, xxxv. 12. "Lot:" lit. "line" (or "cord," marg.) of measurement, and thence the portion assigned by measurement, cf. xvi. 6, "The lines are fallen unto me in pleasant places: yea, I have a goodly heritage," A.V. and lxxviii. 55.

12 When they were *but* a few men in number; yea, very few, and strangers in it.
13 When they went from one nation to another, from *one* kingdom to another people;
14 He suffered no man to do them wrong: yea, he reproved kings for their sakes;
15 *Saying*, Touch not mine anointed, and do my prophets no harm.
16 Moreover he called for a famine upon the land: he brake the whole staff of bread.
17 He sent a man before them, *even* Joseph, *who* was sold for a servant:
18 Whose feet they hurt with fetters: he was laid in iron:

12. "When they were:" the parallel passage in 1 Chron. xvi. 19 is addressed directly to the present generation—"When ye were but a few, etc." "A few men in number," lit. "men of number," i.e. according to the Hebr. idiom, so few that they could easily be counted. Cf. Gen. xxxiv. 30, Deut. xxvi. 5. "Yea, very few," H. כִּמְעָט *ci-m'at*, as in Is. i. 9. The כ *c'* is what Kimchi calls "*Caph hak-kiyyoom*," or "*Caph hâ-etsem*," i.e. the "Caph of confirmation, or intensity;" perhaps we may explain in this manner the Syr. *ayc da-b'tooshyoo* (Barhebr. p. 72 apud Gesen.). For other meanings of *ci-m'at* see Ps. ii. 12, note. LXX. here rends. ὀλιγοστούς.

14. *b.* Thus Pharaoh and Abimelech were warned in dreams of the relationship between Abraham and Sarah, and prevented from doing Abraham wrong. (Gen. xii. and xx.)

a. "Man:" H. אָדָם *âdâm*, but in 1 Chron. xvi. 21, we have לְאִישׁ *l'îsh;* the construction of the verb *hinnîach* with *l'* is the more ordinary one, cf. Eccles. v. 11, 2 Sam. xvi. 11.

15. "Mine anointed" is in the plur. LXX. rightly τῶν χριστῶν μου. In Gen. xx. 7, Abraham is expressly called "a prophet." The word is here used to denote one to whom God speaks, and who in turn bears witness for God. "Anointed" is here almost equivalent to "chosen," v. 6. In this verse the verb הרע *hârêa*, "to harm," is rightly constructed with the prepos. ל *l'*, in 1 Chron. xvi. 22 it is followed (as nowhere else) by ב *b'*.

16. With hemist. *a.* cf. 2 Kings viii. 1, and with *b* Lev. xxvi. 26, Is. iii. 1, and Ezek. iv. 16.

17. Lit. "He sent before them a man: Joseph was sold as a servant." In Gen. xlv. 5, Joseph himself says, "Now therefore be not grieved, nor angry with yourselves, that ye have *sold* me hither: for God did *send* me before you to preserve life." It is possible, as Neale observes, that "the reference to Joseph in the Psalm may glance at the analogous position of Nehemiah under Artaxerxes."

18. *b.* "He was laid in iron:" H. בַּרְזֶל בָּאָה נַפְשׁוֹ *barzel bââh naphshô* "*Into iron his soul entered;*" so Syr., Jer., Ibn Ezra, and

19 Until the time that his word came: the word of the LORD tried him.
20 The king sent and loosed him; even the ruler of the people, and let him go free.
21 He made him lord of his house, and ruler of all his substance:

Kimchi. The last observes that "his soul" is mentioned because the soul is afflicted with the body. Ibn Ezra explains "his soul" as a periphrasis for "himself," "he." LXX. σίδηρον διῆλθεν ἡ ψυχὴ αὐτοῦ. *Naphshô* is the subject, which, according to rule, follows the verb: *barzel* is that into which the soul entered, and is without *b'* "into," as is very commonly the case after the verb *bâ* "to enter," especially when the word expressing the "place into which" itself begins with *b'*. "Iron" is here used in a metaphorical sense, as in cvii. 10, "Such as sit in darkness and in the shadow of death, being bound in affliction and *iron*." The Targ., however, rends. "A chain of iron went into (or if *a'lâth*, not *allath*, be read, "came upon") his soul." Del., who takes *barzel* as fem. in sense of ancient Arab. *phirzil* "iron fetter," rends. "Iron came upon his soul." Vulg. "Ferrum pertransiit animam ejus," cf. P.B.V. "the iron entered into his soul."

19. *a*. "Until the time that his word came." The expression "come," as equivalent to "come true," or "come to pass," is used in Judg. xiii. 12, 17, 1 Sam. ix. 6, Jer. xvii. 15. "His word," H. דברו *d'bârô* may be (1) Joseph's word, viz. his interpretation of the dreams of Pharaoh's officers (Gen. xli. 12), according to Hupf. and De Wette; or his declaration of the dreams which foretold his exaltation to his father and his brethren (Gen. xxxvii. 5—11), as Del. understands it; or (2) God's word, or promise, revealed to Joseph in his dreams. Or, again, "His word came" may simply denote that Jehovah willed it, and immediately the king sent, and released Joseph; cf. cvii. 20, "He sent His word and healed them." This last interpretation appears to be the best.

b. "The word of the LORD." The H. אמרה *imrâh* generally corresponds to λόγιον, דבר *dâbâr* to λόγος or ῥῆμα. The meaning of this hemist. is that the promise or oracle of Jehovah, by its leading at first only to troubles and humiliations, and not to the exaltation which it foretold, tried and purified Joseph in the furnace of affliction, as gold and silver are refined by fire. The interpretation of Rashi (taking the pronom. suffix of צרפתהו *tsr'âphâthhoo* as referring to *d'bârô*), that the oracle of God was in Joseph's mouth and purified his word, so that his interpretation of the dreams was true and free from all dross of untruth, is very improbable.

20. Cf. Gen. xli. 14.

22 To bind his princes at his pleasure; and teach his senators wisdom.
23 Israel also came into Egypt; and Jacob sojourned in the land of Ham.
24 And he increased his people greatly; and made them stronger than their enemies.
25 He turned their heart to hate his people, to deal subtilly with his servants.
26 He sent Moses his servant; and Aaron whom he had chosen.
27 They shewed his signs among them, and wonders in the land of Ham.
28 He sent darkness, and made it dark; and they rebelled not against his word.

22. *a.* "To bind:" cf. Pharaoh's words, Gen. xli. 44 "Without thee shall no man lift up his hand or foot in all the land of Egypt." LXX. has τοῦ παιδεῦσαι, rendg. the verb אסר as though it were יסר. The Root סר *sar*, זר *zar*, צר *tsar*, denotes "compressing," or "binding together," cf. Sanskrit *sar-at* a thread, Gr. σειρά, εἴρω, Lat. sero. It is remarkable that the same Root in both families of languages also denotes "motion" and "scattering," cf. זר *zar*, סר *sar*, זרה *zâr-âh*, זרע *zâra*, and Sanskr. *sṛi* [Lat. sero (?)]. "At his pleasure," this is the correct rendg. of the H. בנפשו *b'naphshô*. LXX. ὡς ἑαυτόν, as if reading כנפשו *c'naphshô*.

b. Lit. "And that he should make wise his elders."

23. *b.* "Land of Ham," cf. lxxviii. 51, note.

24. Cf. Exod. i. 7.

25. "He turned:" this is probably the correct rendg. since the Almighty is the subject of the verbs in the preceding and succeeding verses. The same verb is used transitively in v. 29. LXX. has καὶ μετέστρεψε τὴν καρδίαν αὐτῶν. But the Targ. rends. intransitively "their heart turned," according to the use of the verb in Lev. xiii. 3, 4, 13, 20; 1 Sam. xxv. 9; Ps. lxxviii. 9.

27. "His signs:" H. דברי אתותיו *dib'rêy ôthôthâyv*, lit. "words of His signs," cf. cxlv. 5. "Words of," or "matters of," may be pleonastic, see lxv. 3, note. Possibly the correct rendg. is "They [Moses and Aaron] imposed upon them [the Egyptians] the commandments of His signs," i. e. they worked among them the signs commanded by God.

28. *a.* "And made it dark:" better "*And it darkened*," lit. "And it made dark:" cf. the similar use of the Hiph. of חשך *châshac* in cxxxix. 12.

b. "And they rebelled not:" it is a disputed point whether this refers (1) to Moses and Aaron, as Del. contends, the Poet being supposed to contrast their conduct on this occasion with their rebellion at the waters of Meribah, Numb. xx. 24, xxvii. 14; or (2) to the Egyptians who, says Chrysostom, λοιπὸν ἀντιστῆναι οὐκ ἠδύναντο; or (3) to the

29 He turned their waters into blood, and slew their fish.
30 Their land brought forth frogs in abundance, in the chambers of their kings.
31 He spake, and there came divers sorts of flies, *and* lice in all their coasts.
32 He gave them hail for rain, *and* flaming fire in their land.
33 He smote their vines also and their fig trees; and brake the trees of their coasts.
34 He spake, and the locusts came, and caterpillers, and that without number,
35 And did eat up all the herbs in their land, and devoured the fruit of their ground.
36 He smote also all the firstborn in their land, the chief of all their strength.

plagues which obediently came at God's command (Rashi). The LXX. erroneously omits the negative, and rends. καὶ παρεπίκραναν τοὺς λόγους αὐτοῦ. Similarly the Syr. Probably it is to Pharaoh and the Egyptians that the words refer, for this plague it was which induced Pharaoh to allow every Israelite, man woman and child, to "go serve the Lord" (Exod. x. 24), it was only the cattle which he now wished to keep back. As Ibn Ezra has observed, it is on account of the peculiar efficaciousness of this ninth plague that the Psalmist mentions it first.

29. The first plague, cf. Exod. vii. 14—25, Ps. lxxviii. 44.

30. The second plague, cf. Exod. viii. 1—14, Ps. lxxviii. 45 *b*.

31. *a*. Rend. "*He spoke, and the gad-fly came:*" the fourth plague, cf. Exod. viii. 20—24. On ערב *ârôb*, which we rend. *gad-fly*, cf. lxxviii. 45 *a*. The rendg. of the A.V. (as if this subst. were from Rt. *ârab*, *miscuit*) has the authority of Aquila's πάμμυια and Jerome's "omne genus muscarum." The Targ. Jonathan, Rashi, and Ibn Ezra absurdly suppose "all manner of wild beasts" to be meant.

b. The third plague, cf. Exod. viii. 16—19. This is omitted in Ps. lxxviii. "Lice," or possibly "stinging-flies," the H. כנים *cinnîm*, LXX. σκνῖπες.

32. "For rain:" lit. "[As] their rains." LXX. ἔθετο τὰς βροχὰς αὐτῶν χάλαζαν, see civ. 4, note. The seventh plague, cf. Exod. ix. 13—35, Ps. lxxviii. 47: the fifth and sixth, those of murrain and of boils, are omitted here, as well as in Ps. lxxviii., see there v. 48, note.

33. "The trees:" the Hebr. עץ *êts*, here used as a generic noun. LXX. πᾶν ξύλον.

34, 35. The eighth plague, Exod. x. 1—20, where the only word used for "locust" is ארבה *arbeh;* here (34 *b*) we find also the word ילק *yelek*, A.V. "caterpillars" (cf. Gen. li. 27): in lxxviii. 46, the word חסיל *châsîl* is used in addition to *arbeh*, see note in loc.

36. *b*. Lit. "The firstlings of all their strength." Cf. the expression in lxxviii. 51. This was the tenth and last plague, Exod. xii. 29, 30.

37 He brought them forth also with silver and gold: and *there was* not one feeble *person* among their tribes.
38 Egypt was glad when they departed: for the fear of them fell upon them.
39 He spread a cloud for a covering; and fire to give light in the night.
40 *The people* asked, and he brought quails, and satisfied them with the bread of heaven.
41 He opened the rock, and the waters gushed out; they ran in the dry places *like* a river.
42 For he remembered his holy promise, *and* Abraham his servant.
43 And he brought forth his people with joy, *and* his chosen with gladness:

37. *a.* "With silver and gold," cf. Exod. xii. 35, "They asked of the Egyptians jewels of silver and jewels of gold, etc."

b. "One feeble person:" lit. "one-stumbling," cf. Is. v. 27, "None shall be weary nor stumble among them." LXX. has ὁ ἀσθενῶν. Some take the word in an ethical sense, as meaning that though they took the silver and gold of the Egyptians, yet that in this they stumbled (i.e. "sinned") not, for "Egypt was glad when they departed, and willingly gave them the money, which, moreover, Israel had really earned as the unpaid wages of their years of servitude" (Sanhdr. 91 *a*).

39. *a.* "A covering:" the H. מסך *mâsâc* denotes the curtain of the tabernacle in Exod. xxvi. 36, xl. 5: here apparently it = "a covering of protection." LXX. has διεπέτασε νεφέλην εἰς σκέπην αὐτοῖς. Cf. Numb. ix. 15—17, and 1 Cor. x. 1 οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν. The cloud which preceded and protected the Israelites during their march being regarded as if covering the camp. According to Rabbinic tradition the Feast of Succoth (Tabernacles) was instituted in order to commemorate God's covering and protecting Israel with the *an'nêy câbôd* or "clouds of glory," cf. Is. iv. 4.

40. *a.* "The [people] asked:" lit., if the present reading be retained, "one asked;" no nominative to the verb being expressed. It is possible, however, that for the sing. שאל *shâal* should be read the plur. שאלו *shâa'loo*, "they [scil. the Israelites of v. 37] asked." The final ו may have been lost in the ו "and," immediately following.

b. "Bread of heaven:" cf. Exod. xvi. 4 "Behold I will rain bread from heaven for you," and the expression "corn of heaven" in lxxviii. 24, where see note. The reference in this hemist. as in that v. is to the manna.

41. Cf. lxxviii. 20.

43—45. The people of Canaan were destroyed because of their iniquity; Israel was to be there an holy nation, bearing perpetual witness to God before the nations of the earth. Their tenure of the land depended upon their obedience to the Law. Almost the last

44 And gave them the lands of the heathen: and they inherited the labour of the people;

45 That they might observe his statutes, and keep his laws. Praise ye the LORD.

words of the last prophet are, "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, [even] the statutes and judgments," Mal. iv. 4. The Ps. closes with *Hallelujah*, with which word the next commences. In the LXX. the Ἀλληλούια with which civ. should have closed was erroneously prefixed as a heading to this Ps. cv.: and here the two Hallelujahs become in the LXX. one only, that of this verse being eliminated.

INTRODUCTION TO PSALM CVI.

A CONFESSION TO JEHOVAH THE GOD OF COMPASSION.

TITLE. "Hallelujah."

WE have little doubt that this Psalm is written by the author of Psalm cv. It is similar in style and rhythm; it treats of the same subject, the past history of the nation; it takes up that subject almost at the very point to which the detailed account of cv. (which closes at v. 43) had carried it. Here however the Psalmist regards the past from a different point of view. Psalm cv. treated of the wonders wrought by Jehovah, the faithful Covenant God, on behalf of the sons of Israel. The Psalm before us exhibits the long-suffering compassion of Jehovah towards Israel itself, the rebellious nation, which had murmured so often, and yet had never been utterly forsaken. The one Psalm regards Jehovah as the faithful Protector, the other as the merciful Governor. The one treated of Israel merely as the passive recipient of Divine favours, not a word being said (even in v. 40) of their ingratitude; the other portrays them as continually set in opposition to Jehovah, as faithful only when afflicted, and as succoured only to apostatize. Thus Psalm cvi. is strictly a confessional or penitential Psalm. As such it well illustrates one of the noblest phases of the Hebrew character, for throughout the national sins are exhibited with perfect impartiality. Extenuation, self-complacency, and false patriotism here find no place.

Seven great occasions of transgression in the wilderness are enumerated, the murmuring on the banks of the Red sea being the first, and that at the waters of Meribah the last mentioned. After he has reached the time of the settlement in Palestine, the Psalmist passes on to a more general confession of the national transgressions; and detail and chronological sequence are altogether lost in the "many times did He deliver them, but they provoked Him, etc." of v. 43. It would appear however from the conclusion that the nation had quite lately been enduring the yoke of a foreign oppressor: and to such a position the penitential tone of the whole Poem would certainly be most suitable. At the same time (see v. 46) indications of a deliverance would seem to have been recently vouchsafed. Both these features are we think well accounted for, if we suppose this Psalm to have been written at the very close of the seventy years' captivity, when the accession of Cyrus had inspired the captives with fresh hopes of restoration, or his decree (Ezra i. 1) had to some extent verified these hopes. On the subsequent recital of this Psalm, wholly or in part, at the building of the second Temple, and on the citation of vv. 1 and 47, 48 in 1 Chron. xvi., see xcvi. Introd.

PRAISE ye the LORD. O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.
2 Who can utter the mighty acts of the LORD? *who* can shew forth all his praise?
3 Blessed *are* they that keep judgment, *and* he that doeth righteousness at all times.
4 Remember me, O LORD, with the favour *that thou bearest unto* thy people: O visit me with thy salvation;

1. Rend. "*O give thanks unto Jehovah for He is good: for His gracious goodness endureth for ever.*"

The Hallelujah ("Praise ye the Lord") is here a superscription. The words in this verse occur again in the great Psalm of thanksgiving cxxxvi. 1, and seem to have become embodied in the language as a doxology, cf. Jer. xxxiii. 11, 1 Macc. iv. 24. In Ezra iii. 11 however, we are inclined to think that the words may be regarded as referring strictly to this Psalm, since part of it was certainly interwoven in the Dedication Hymn of 1 Chron. xvi.

4, 5. The Psalmist prays in his own person (not in that of the *nation*, Hengst., as is shewn by v. 5), that as being one who endeavours to keep judgment and do righteousness, he may survive to witness a full manifestation of God's favour to Israel.

4. *a.* Lit. "In the favour of Thy people," i.e. "in the time of Thy shewing favour to Thy people." For the objective genitive cf. lxix. 9 "the zeal of Thine house."

5 That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.
6 We have sinned with our fathers, we have committed iniquity, we have done wickedly.
7 Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked *him* at the sea, *even* at the Red sea.
8 Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.
9 He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.
10 And he saved them from the

5. A slight emphasis must be given to the pronoun "I;" or we may rend. as Del. "that I too, etc." "Thy chosen," a plural form in the original, = "Thy chosen ones." "Thy nation:" the H. גּוֹי *góy* in the sing. generally, in the plur. always (if we except Ezek. xxxvi. 13, 14, 15), denotes a Gentile nation. Here, as in Zeph. ii. 9, Is. i. 4, the sing. form is used to represent the Hebrew nation. This verse (tripartite, in accordance with a system of division specially noticeable in the Psalms of Praise) is rendered more rhythmical by the occurrence of the affix ךָ *ecâ* or ךְ *eycâ*, at the end of each of the three clauses.

6. Herein is the key-note of the Psalm, which is, as Del. observes, a וִדּוּי *viddooy*, or Psalm of Confession: the sins of their forefathers are exhibited to the nation, as in lxxviii., with the view of reminding them that they had committed sins of the same nature, and of deterring them from such sins for the future. After the brief confession with which this verse is occupied, the Psalmist details the various sins of the ancient Israelites, and does not recur to the time now present till the finale of the Psalm is reached. And first, from 7—12, he treats of the faithlessness of Israel when newly released from Egypt, before they had crossed the Red sea, and says, "they remembered not the multitude of Thy acts of goodness, but provoked at the sea, even at the Red sea." The allusion is to the occasion when Pharaoh pursued with his chariots, and the Israelites complained in terror "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" Here, as in the song of Moses (Exod. xv.) and generally, the Red sea is called the יַם סוּף *yam sooph* "sea of sedge," or "sea of sea-weed." LXX. ἐν τῇ ἐρυθρᾷ θαλάσσῃ.

8. Cf. Exod. xiv. 18, "And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, etc."

9. "As through the wilderness;" i. e. as securely as He had hitherto led them through the wilderness (cf. Exod. xiii. 20—22) which surrounded Egypt, and as He afterwards led them through the Sinaitic wilderness: not as Del. "As upon a plain."

hand of him that hated *them*, and redeemed them from the hand of the enemy.
11 And the waters covered their enemies: there was not one of them left.
12 Then believed they his words; they sang his praise.
13 They soon forgat his works; they waited not for his counsel:
14 But lusted exceedingly in the wilderness, and tempted God in the desert.
15 And he gave them their request; but sent leanness into their soul.
16 They envied Moses also in the camp, *and* Aaron the saint of the LORD.

12. *b.* alludes to the song of Exod. xv. 1—18, which "Moses and the children of Israel" sang, and that of Miriam (Exod. xv. 20, 21), in which "all the women" took part.

13—33. Six distinct cases of rebellion are enumerated, as occurring between the time of the passage of the Red sea and that of the entry into Canaan. First, 13—15, the Psalmist introduces the rebellions which were prompted by greediness, or rather by a mistrust of God's ability to supply food and drink. Of these that of Numb. xi. is uppermost in his mind, as is shewn by the use of the phrase ויתאוו תאוה *vay-yithavvoo thaa'vâh* "and they lusted exceedingly," (the scene of the rebellion being called Kibroth hat-taavah, "The graves of *lust*," "because there they buried the people that *lusted*"), and also by the mention (in v. 15) of the punishment consequent on the rebellion.

13. *b.* should be rendd. "*They waited not His purpose.*"

15. "Leanness," i.e. a wasting disease, cf. Is. x. 16. According to Numb. xi. 33 "the Lord smote the people with a very great plague," after supplying their appetite with quails. The writer of Ps. lxxviii., who also brings this rebellion and its punishment prominently forward, says that "The *wrath of God*.....slew among their healthy men, and struck down the picked men of Israel;" lxxviii. 31. For "leanness" H. רזון *râzôn* the LXX. gives πλησμονήν, which is reproduced in Syr. and Vulg. It has been suggested that מזון *mâzôn* lit. "nourishment," may have been read; but conjecture rather points to רוון *râvôn* equivalent to רויה *r'vâyâh* xxiii. 5.

16—18. Second instance of transgression:—Rebellion against the leaders appointed by God. Numb. xvi.

16. "The saint of," קדוש *k'dôsh*, a term denoting official sanctity,—that derived from a Divine consecration. It will be remembered that Korah, Dathan, and Abiram denied the privileges of the priesthood, on the ground that all the congregation were *holy* every one of them, and that Moses replied "the man whom the Lord doth choose [scil. on the morrow] *he shall be the holy one* (הוא הקדוש)," Numb. xvi. 3—7. The

17 The earth opened and swallowed up Dathan, and covered the company of Abiram.
18 And a fire was kindled in their company; the flame burned up the wicked.
19 They made a calf in Horeb, and worshipped the molten image.

elliptical expression "the earth opened" is to be explained by Numb. xvi. 32, "the earth opened *her mouth*, and swallowed them up," cf. also Numb. xxvi. 10. "Covered," cf. Numb. xvi. 33, "and the earth closed upon them," lit. "covered upon them." The Psalmist does not include Korah among the victims of this miraculous punishment: and only Dathan and Abiram with their households are mentioned as thus dying in Deut. xi. 6. It is supposed, by Blunt in his *Scriptural Coincidences* (pp. 77—79), that the narrative of Numb. xvi. 23, sqq., does not include Korah's household among those who were swallowed up, cf. v. 27 where only Dathan and Abiram with their families come outside. But v. 32 certainly includes "all the men that appertained unto Korah," and we have a further difficulty left in Numb. xxvi. 10, where it is said "the earth swallowed them [scil. Dathan and Abiram] *and Korah* (ואת קרח)." Moreover the statement of the next verse, "But the sons of Korah died not," rather seems to give additional evidence that Korah himself was actually among those who were swallowed up. Hengst. supposes that only the non-Levitical portion of the rebels, the Reubenites Dathan and Abiram, and their dependents, were swallowed up by the opening earth, and that Korah was slain by the fire (xvi. 35, xxvi. 10), with two hundred and fifty *Levites*. Del. on the other hand supposes the two hundred and fifty to be non-Levite partisans. The former theory appears to be the most probable, but we know of no way of reconciling it with the statement of Numb. xxvi. 11.

18. *a.* "Was kindled in:" lit. "Set fire to."

19—23. The third instance of transgression:—The worship of the golden calf. Exod. xxxii.

19. "Horeb." This name only occurs three times in Exodus, the scene of the giving of the Law being laid at Sinai in that book (cf. however Exod. iii. 1, where Horeb is apparently called "the mountain of God"), and in Leviticus and Numbers; at Horeb in Deuteronomy. Both are points of the same mountain range, and the names were regarded as interchangeable, cf. Acts vii. 30 with Exod. iii. 1. Here, however, "Horeb" is perhaps to be understood as denoting the actual part of the mountain range in which the sin occurred, for in Exod. xxxiii. 6 we are told that in their subsequent grief the Israelites "stripped themselves of their ornaments *by the*

20 Thus they changed their glory into the similitude of an ox that eateth grass.
21 They forgat God their saviour, which had done great things in Egypt;
22 Wondrous works in the land of Ham, *and* terrible things by the Red sea.
23 Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy *them*.
24 Yea, they despised the pleasant land, they believed not his word:
25 But murmured in their tents, *and* hearkened not unto the voice of the LORD.

mount Horeb." In the allusion to this incident in Deut. ix. 8, we have "Also in *Horeb* ye provoked the LORD, etc.," but this coincidence is of little weight, as "Sinai" is even rarer in Deuteronomy than is "Horeb" in Exodus.

20. Rend. "*And they changed their Glory, for the likeness of an ox that eateth grass.*"

Their Glory, i.e. Jehovah, of whom it is said in Deut. x. 21 "He is thy praise, and He is thy God:" and who is called "their glory" in Jer. ii. 11, where curiously enough idolatry is represented under the same figure of *bartering* a true for a false God, "Hath a nation changed their gods which are yet no gods? but my people have *changed their glory* for that which doth not profit." S. Paul may have had the verse before us in mind, when he wrote Rom. i. 23; cf. his ἀλλάσσειν ἐν with our המיר ב *hêmîr b'*.

22. "The land of Ham:" cf. lxxviii. 51, cv. 23, 27.

23. Rend. "*And He resolved to destroy them, had not Moses, etc.:*" cf. Exod. xxxii. 10—14, and especially the allusion to this transgression of Israel in Deut. ix. 25, where כי אמר יהוה להשמיד אתכם should be rendd. "because Jehovah had *resolved* to destroy you." This use of אמר *âmar* to denote the *entertaining* of a resolution rather than, or as well as, its *expression*, is to be found in Exod. ii. 14, 2 Sam. xxi. 16, 1 Kings v. 5: cf. iv. 4, note.

24—27. Fourth instance of transgression:—Their ready acceptance of the evil report of the promised land at Kadesh, cf. Numb. xiii. xiv. In this account there are numerous coincidences of diction with the original narrative in Numb. xiv.: but the most important coincidence is that with the speech of Moses in Deut. i., where referring to this rebellion he says, "And ye *murmured* (ותרגנו) in your tents" (cf. v. 25), for the verb form נרגן *nirgan* occurs only in these two passages; the Kal is found only in Is. xxix. 24.

24. "Despised:" in the original the verb expresses strong antipathy or loathing. "The pleasant land:" lit. ארץ חמדה *erets chemdâh*, an expression which recurs in Jer. iii. 19, Zech. vii. 14.

26 Therefore he lifted up his hand against them, to overthrow them in the wilderness:
27 To overthrow their seed also among the nations, and to scatter them in the lands.
28 They joined themselves also unto Baal-peor, and ate the sacrifices of the dead.
29 Thus they provoked *him* to anger with their inventions: and the plague brake in upon them.

26. Rend. "*Therefore He sware to them, that He would overthrow them in the wilderness.*"

Sware: lit. "Lifted up His hand," as A.V., an expression which denotes affirmation by oath, as may be gathered from the occurrence of the words "ye shall not come into the land which *I lifted up my hand* [A. V. "sware"] to make you dwell in it," in immediate connection with "Surely they shall not see the land which I *sware* unto their fathers," Numb. xiv. vv. 30 and 23. The same phrase occurs in Gen. xiv. 22, Exod. vi. 8, Deut. xxxii. 40.

27. This threat does not occur in the original account: it is taken by the Psalmist from Lev. xxvi. 38, or Deut. xxviii. 64 (in both which passages it is the predicted punishment of disobedience to the Law), to express what manner of punishment might reasonably have been expected, had not God relented.

28—31. Fifth instance of transgression:—The whoredom and idolatry at Shittim, Numb. xxv.

28. *a.* "They joined [lit. yoked] themselves also," H. ויצמדו *vayyitstsâm'doo.* Here again the Psalmist has in mind the account in the Pentateuch, for "and Israel yoked himself (ויצמד) to Baal-peor" is the expression in Numb. xxv. 3. "Baal-peor," or the "proprietor of Peor," was the name given by the people who lived near Mount Peor to the Moabitish idol Kamosh, according to Hengst. On the character of the worship, which perhaps explains the use of the verb noticed above, see *Bibl. Dict.*

b. "Sacrifices of the dead:" i.e. sacrifices made to those lifeless objects (cf. ἐν νεκροῖς αἱ ἐλπίδες αὐτῶν, Wisdom xiii. 10) which are the objects of heathen worship. On the form of expression see also Ps. cxv. 4—7, and S. Paul's declaration in 1 Cor. viii. 4.

29. *a.* "Their inventions:" H. מעלליהם *maal'lêyhem* "their doings," this subst. is generally used in malam partem.

b. "The plague:" H. מגפה *maggêphâh*, a Divine "infliction" (from Rt. נגף *nâgaph*, *percussit*), whether by disease (1 Sam. vi. 4), or other calamity. The same term is used in Numb. xxv. 8, 9, where there is nothing that identifies the nature of the infliction, all that we have mention of being the "staying" (ותעצר as in our v. 30) of it, and the effect of its ravages in the death of 24,000 men.

30 Then stood up Phinehas, and executed judgment: and *so* the plague was stayed.
31 And that was counted unto him for righteousness unto all generations for evermore.
32 They angered *him* also at the waters of strife, so that it went ill with Moses for their sakes:
33 Because they provoked his spirit, so that he spake unadvisedly with his lips.

30. "Executed judgment," A.V. rightly. The H. ויפלל *va-y'phallêl* cannot mean "and prayed," P.B.V. from Targ. and Syr., for this meaning is confined to the Hithp. voice, nor yet καὶ ἐξιλάσατο, "et placavit," LXX. Vulg. The derivative פלילי *pâlîl* means "a judge," and in Ezek. xvi. 52, Gen. xlviii. 11 (the only other passages where the verb recurs in the Pi. voice), "to judge" or "to determine" is the meaning. The allusion is of course to Phinehas' slaying the Israelite and the Midianitish woman with a javelin. Cf. Numb. xxv. 8.

31. "Counted unto him for righteousness." For a similar imputation of righteousness, but on the ground of belief alone, cf. Gen. xv. 6, the passage of which S. Paul makes use in inculcating the doctrine of Justification by Faith. The phrase occurs nowhere else in the O.T., and is perhaps used here with an intended allusion to the earlier passage;—"he shewed himself a true heir of Abraham's faith; which they had forsaken," Kay. The special blessing promised to Phinehas was "the covenant of an everlasting priesthood," Numb. xxv. 13. It appears that the High Priesthood was confined to the line of Phinehas from his own time to the fall of Jerusalem, if we except the High Priesthood of Eli, the descendant of Ithamar, uncle of Phinehas.

32, 33. Sixth instance of transgression:—The murmuring at the dearth of water at Meribath Kadesh. Numb. xx. 2—13.

32. *a.* Rend. "*They excited displeasure at the waters of Meribah.*" On this noted scene of rebellion see lxxxi. 7, note.

b. Not "And Moses was grieved on their account," (as Kay, comparing Neh. ii. 10, xiii. 8), though there is certainly no other instance of the impersonal use of this verb in the signf. "went ill with:" the idea is that which we find in Deut. i. 37 ("Also Jehovah was angry with me for your sakes"), iii. 26.

33. *a.* "Because they provoked His Spirit," scil. that of God. The verb מרה *mârâh* in the Hiph. voice denotes the act of provoking, as well as that of "rebelling against," cf. Is. iii. 8. That the spirit spoken of is not that of Moses is probable from the similarity to 32 *a*, where the *displeasure* is that of God (though no pronoun is expressed), and from the analogy of such passages as lxxviii. 40 "How oft did they provoke Him (מרה in Hiph. as here) in the wilderness, etc.", Is. lxiii. 10 "But they rebelled, and they vexed His Holy Spirit."

34 They did not destroy the nations, concerning whom the LORD commanded them:
35 But were mingled among the heathen, and learned their works.
36 And they served their idols: which were a snare unto them.
37 Yea, they sacrificed their sons and their daughters unto devils,
38 And shed innocent blood, *even*

b. Lit. "And he spake unadvisedly [or foolishly]:" the Hebr. verb בטא *bittê* is used, which recurs only in Prov. xii. 18. It was owing to Israel's exciting God's displeasure, or provoking His Spirit, that Moses was moved to utter the impatient words of Numb. xx. 10, "Hear now, ye rebels, must we fetch you water out of *this rock?*" (i.e. must we *repeat* the miracle of the Horeb rock? Exod. xvii.), illustrating his meaning by striking the rock *twice.* As Hengst. remarks, the events at Meribah, which really preceded those of vv. 28—31, are designedly placed last in this enumeration of the transgressions of the pilgrimage. "That Moses, the holy leader of the people, must die because of their sin before he entered the land of promise, gives us a deep insight into the sinfulness of the people, and makes us look upon them with trembling expectation, entering the land of promise."

34—43. The transgressions of the nation after taking possession of the land of Canaan.

34. Rend. "*They did not destroy the nations, according to what God said to them,*" i.e. according to the commandments of God, such as those of Exod. xxiii. 31—33, "Thou shalt drive them out from before thee,.....They shall not dwell in thy land," xxxiv. 12, 13, "Take heed to thyself, lest thou make a covenant with the inhabitants of the land.....But ye shall destroy their altars, break their images, etc." In Judg. i. are specified several cases of disobedience to these commandments on the part of the various tribes, and in Judg. ii. 1—3 an angel of Jehovah warns the people of the consequences "[These nations] shall be [as thorns] in your sides, and their gods shall be a snare unto you."

For the construction in hemist. *b*, אשר אמר יהוה להם where כאשר=אשר cf. Exod. xiv. 13, 1 Kings viii. 24. The A.V. rendg. (after the τὰ ἔθνη ἃ εἶπεν κύριος αὐτοῖς of LXX.) is hardly allowable.

35. "But were mingled." Lit. "But they mixed themselves;" the phrase probably refers specially to the intermarriages of Israel with the surviving nations;—"And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods," (Judg. iii. 6)—notwithstanding the renewed warning of Josh. xxiii. 12, 13.

37. A practice forbidden in Deut. xii. 31. "Devils:" the H. שדים *shêdîm*, δαιμονίοις LXX., recurs only in Deut. xxxii. 17. We

the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.

39 Thus were they defiled with their own works, and went a whoring with their own inventions.

40 Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance.

41 And he gave them into the hand of the heathen; and they that hated them ruled over them.

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

43 Many times did he deliver them; but they provoked *him* with their counsel, and were brought low for their iniquity.

44 Nevertheless he regarded their affliction, when he heard their cry:

45 And he remembered for them his

prefer to regard it with Gesen. as connected with the Arab. *sa-da*, "he ruled" (cf. *saiyid* "*dominus*," and the H. *shadday* "Almighty," the epithet exclusively applied to Jehovah) rather than with *shâd* or *shâdad*, "he destroyed;" it is thus a poetical designation of the "Baalim" or "lords" whom Israel "served," Judg. ii. 11, and the rendg. "*mischievous demons*" is unnecessary.

38. "Polluted," one of the strongest of the expressions that denote defilement, and applied, as here, to the defilement caused by bloodshed in Numb. xxxv. 33, "ye shall not *pollute* the land wherein ye are: for blood *polluteth* the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it." LXX. *ἐφονοκτονήθη*.

39. "Inventions" or "*Doings*," cf. 29, note.

40—46. God's punishments and renewed mercies. With 40—42 cf. lxxviii. 59—62.

43. "Counsel," i.e. "purpose," as in v. 13. "And were brought low," H. וימכו *vay-yâmôccoo* from מכך *mâcac* "sunk down," "fell away." This verse appears to be based on Lev. xxvi. 39, "And they that are left of you shall pine away (ימקו) in their iniquity in your enemies' lands." The substitution of the root מכך for מקק, which latter is retained in Ezek. xxiv. 23, xxxiii. 10, is doubtless intentional.

44. Rend. "*And He regarded when their tribulation was on them, on His hearing their cry.*" *a.* Lit. "And He saw, in the tribulation to them," H. וירא בצר להם To *see* is here to see with compassion, the opposite of disregarding. The other words are borrowed from Deut. iv. 30, "In the tribulation to thee [i.e. when this tribulation befalls thee], and all these things are come upon thee.....if thou turn to the LORD, etc." The same words are interwoven in cvii. vv. 6, 13, 19, 28.

b. "Their cry," scil. of affliction: רנה *rinnâh*, more commonly a cry of joy, is used in this sense in xvii. 1, lxxxviii. 2, etc.

covenant, and repented according to the multitude of his mercies.
46 He made them also to be pitied of all those that carried them captives.
47 Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praise.
48 Blessed *be* the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.

45. "Repented;" or "was moved with compassion," cf. xc. 13, Deut. xxxii. 36.

46. Lit. "And He gave them for pity, before all their captors." Here the phraseology is based on 1 Kings viii. 50, where Solomon prays, "And forgive thy people.....*and give them for compassion before their captors*, that they may have compassion on them." It seems probable that the Poet writes at the time when the Babylonish exile was drawing to a close. Perhaps therefore he has in mind such cases as that of Daniel, who was given "favour and pity before the keeper of the eunuchs" (Dan. i. 9), and who afterwards gained the favour of Nebuchadnezzar for his people, or that of Jehoiachin, king of Judah, who was released from prison by Evil-merodach (2 Kings xxv. 27). We have no instance of such exhibition of compassion in the accounts of the subjection of Israel to foreign victors during the earlier period. We can hardly suppose, however, with Hengst., that the Poet passes at v. 44 from the oppressions and deliverances of the judicial and early regal period to those of the period of Babylonish exile. More probably vv. 40—46 take a general survey of all the national disasters from the time of the entry into Canaan to the time now present, all of which he attributes to Israel's sinfulness; and though no formal system of arrangement is observed, the most recent illustration of God's mercy naturally finds the last place. Possibly the edict of the first year of Cyrus, permitting the return of the nation, is the instance of Gentile compassion that is uppermost in the Psalmist's mind, but we can hardly suppose (see v. 47) that the restoration had been *completely* effected.

47, 48. On the citation of these verses in 1 Chron. xvi. 35, 36, see Ps. xcvi., Introd.

47. "To triumph," better "*To count ourselves happy*," H. להשתבח *l'hishtabbêach*, cf. the use of the Pi. voice as to "count happy" in Eccl. iv. 2. The meaning is,—that we may rejoice in having occasion to praise Thee.

48. This verse should probably be taken as an integral portion of the Psalm, not as an addition by the Jewish compilers (cf. xli. 13, note).

BOOK V.

PSALMS CVII.—CL.

INTRODUCTION TO PSALM CVII.

JEHOVAH'S GOODNESS TO THOSE WHO CALL UPON HIM.

TITLE. LXX. Ἀλληλούια.

THE Psalter corresponds with the Pentateuch, as being divided into five books. But here the analogy ceases. The attempts made by Delitzsch to find in each book of Psalms distinctive features suggestive of the several books of Moses, are utterly unsubstantial.

Ps. cvii., though separated by the division of books from Ps. cvi., is closely connected in subject-matter with that Psalm, and also with Ps. cv. In Ps. cv. Jehovah's goodness in bringing Israel into the Promised Land is celebrated. Ps. cvi. shews how Israel's repeated rebellions against Jehovah in the Desert, and after their settlement in the Land, brought upon them repeated chastisements, and eventually their captivity. In Ps. cvii. thanks are rendered to Jehovah for the full accomplishment of that Restoration, which forms the subject of petition in cvi. 47. "The praise of Jehovah, which is there promised, should salvation be imparted, is here rendered to Him now that salvation is enjoyed." (Hengst.)

The arrangement of the first thirty-two verses of this Psalm is extremely regular. Four times, after the mention of various troubles, occurs the verse, "Then they cried unto Jehovah in their trouble, and He delivered them out of their distresses." In each case (except in the last where there are two), a single verse intervenes between this and the refrain "Let them confess to Jehovah His goodness, and His wondrous works, to the children of men." But though the structure of this portion of the Psalm is especially regular, the connection which subsisted in the Poet's mind between the different instances of affliction and deliverance is somewhat obscure. From the expressions "the redeemed of Jehovah," and "gathered them out of the lands," (vv. 2, 3,) we should be led to suppose that the Psalmist is speaking throughout, either literally or figuratively, of the trials and deliverances of the sufferers in the Babylonian Captivity. But the expression "that do business in great waters" (v. 23), which evidently refers to those whose calling is a sea-faring one, not to exiles who chanced

to make a sea-voyage, compels us to modify in the section 23—32 that which at first sight appears to be the natural view of the Psalm.

And this is still more necessary in the succeeding section vv. 33—43. Here throughout, we have only general instances of Divine beneficence, such as might present themselves in any country. Only by far-fetched figurative interpretations can we find any allusion to the recent Restoration. Concurrently however with this apparent deviation of purport comes a singular change of style. The double refrain is dropped, the distinct and finished pictures of vv. 1—32 give place to a group of instances hastily passed over, the thought shews less of originality, and the wording less regard for rhythm. Hence some suppose that vv. 32—43 are not part of the original, but that a poem intended by its author as a Restoration anthem was supplemented with inappropriate verses by another hand. But a Poet writing with the view of supplementing so artificial a composition as is formed by vv. 1—32, would more probably have taken special pains to carry on the same rhythm and structure. And this theory adopted, the apparent change in the purpose of the poem at v. 23 would still remain a difficulty. Further, in both parts of the Psalm the frequent occurrence of quotations from Job and Isaiah is noticeable. This is not a feature which a later writer would be likely to recognize in vv. 1—32 and to imitate: therefore it would seem that vv. 33—43 are by the same author as vv. 1—32.

We are inclined to think that the Poem is a uniform, though unevenly balanced piece, but that the subject is less special in character than would at first sight appear. The Psalmist seems to have written when the sufferings of the captivity and Israel's recent deliverance from them were fresh in his mind. These reminiscences give a colouring to the entire Psalm, but do not comprehend its whole purport. It is the last part which is the key-note, and shews that the general loving-kindness of Jehovah (cf. v. 43) is the subject to which the Psalmist would fain call attention,—a loving-kindness which is constant and uniform, however varied the occasions which appeal to it, and which, though circumstances may modify its mode of operation, invariably manifests itself in delivering the suppliants of God from affliction. Desert wanderings, imprisonment, moral degradation, sea-perils, drought (vv. 1—34), teach in their issues the same lesson as liberal rains, fertility of soil, domestic prosperity (vv. 35—41), to wit that the affairs of men are superintended by a merciful Providence, ever rejoicing to reward the fidelity of the pious, yea even to accept the penitence of the wicked, and to remove the natural penalties of transgression.

O GIVE thanks unto the LORD, for *he is* good: for his mercy *endureth* for ever.
2 Let the redeemed of the LORD say *so*, whom he hath redeemed from the hand of the enemy;
3 And gathered them out of the lands, from the east, and from the west, from the north, and from the south.
4 They wandered in the wilderness

1—3. These first three verses are hortatory, calling upon those who have experienced the goodness of Jehovah to give thanks unto Him.

1. On these expressions cf. cvi. 1, note.

2. "The redeemed of the LORD:" this expression is borrowed from Is. lxii. 12. "Let.....say [so]:" there is no word in the Hebr. corresponding to the word "so," but the above is evidently what is meant here by the verb יאמרו *yôm'roo*. It is possible that the Psalmist had in mind vv. 10, 11 of Jer. xxxiii. "Again there shall be heard in this place.....the voice of joy...the voice of them that shall say (H. *ôm'rîm*), 'O give thanks unto Jehovah [Lord] of Hosts, for Jehovah is good, for His goodness is for ever'." "Of the enemy," a perfectly admissible rendg. of the H. צר *tsâr*, and that adopted by Targ. LXX. Syr. Arab. and Æth.; we prefer however to rend. "*trouble*," or "*distress*:" so Ibn Ezra and Kimchi.

3. *a*. "Gathered," H. קבץ *kibbêts*, a word of frequent use in the later chapters of Isaiah. "Out of the lands," i.e. those of the Gentile nations, cf. the expressions in cv. 44 "and gave them the lands of the nations," cvi. 27 "to scatter them in the lands." *b*. "And from the south:" H. מים *miy-yâm*, lit. as in the margin "And from the sea," and rightly explained by the Targ. to mean "from the southern sea," i.e. from the Red Sea. *Yâm* "sea" owing to the position of the Mediterranean with regard to Palestine, commonly means the "West;" here such a signf. is excluded by the previous mention of the West. In Is. xlix. 12, where the same subject, the restoration of the exiles, is being treated of, we have the same words, "[These shall come] from the North, and from the sea." There is therefore no reason for questioning the integrity of the text, and the emendations *miy-yâmîn* or *mit-têmân*, suggested by Perowne and others, are unnecessary. The Poet prefers to indicate a chief physical feature of the country lying below Palestine instead of its actual direction; very similarly we have in lxxv. 6, "Not from the East, nor from the West, nor yet from the mountainous desert" [i.e. the South]. That *yâm* here and in Is. xlix. means the Dead Sea (as perhaps in Mic. vii. 12) is unlikely, for the region from which those redeemed are gathered must surely be beyond the borders of Palestine.

4—7. Jehovah's mercy to the exiles, who cried to Him when faint, weary, and perplexed in their desert journey.

in a solitary way; they found no city to dwell in.
5 Hungry and thirsty, their soul fainted in them.
6 Then they cried unto the LORD in their trouble, *and* he delivered them out of their distresses.
7 And he led them forth by the right way, that they might go to a city of habitation.
8 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

4. *a.* "They," i.e. Israel, once exiled and reduced to greatest straits, but now "the redeemed of Jehovah." "In a solitary way," H. בישימון דרך *bîshîmôn dârec*, lit. "In a waste of a way," i.e. "*In a desert track;*" "in deserta via," Jer. The antecedent ישימון qualifies דרך the consequent, as פרא qualifies אדם in the expression פרא אדם "a wild ass of a man," Gen. xvi. 12. Perowne less aptly takes דרך as "the accus. of a nearer definition," rendering the words "in a waste as to way," i.e. "in a pathless desert." Still less probable is it that דרך should be taken in close connection with תעו "they wandered," so as to mean *errarunt a* (or *in*) *via*. The suggestion of Olsh. that לא *lô* "not" should be read before דרך as in v. 40, is hardly worthy of notice. LXX. Syr. Vulg. (regardless of the pause form) rend. דרך as in constr. with עיר *îr* "a city" following :— *ὁδὸν πόλεως κατοικητηρίου οὐχ εὗρον* (LXX.).

b. Lit. "A city of habitation they found not," i.e. they found no permanent resting-place. The expression עיר מושב "a city of habitation" recurs in vv. 7, 36; cf. בית מושב "a dwelling-house" Lev. xxv. 29.

5. Rend. "*Hungry, yea thirsty* [were they], *so that their soul fainted within them.*" *So that, etc.* the imperf. here, as in vv. 6, 13, 14, &c., denotes a consequence.

6. *a.* "Then they cried:" here and in v. 28 we have ויצעקו; in vv. 13, 19 ויזעקו is used, without any variation in the signf.

b. Or "So He delivered them," see v. 5, note.

7. *a.* Lit. "And He caused them to journey by a straight path."

8. Rend. "*Let them thankfully confess* [*ἐξομολογησάσθωσαν* as LXX.] *to Jehovah His goodness, and His wonders* [let them thankfully confess] *to the children of men.*"

a. Let them, not "Oh that [men]" as A.V. This refrain recurs in vv. 15, 21, 31; in each case it succeeds an account of deliverance from affliction, and the meaning is "Let such persons as these thankfully confess, etc." The verb יודו is jussive, as was יאמרו in v. 2, and is not to be rendd. "so that they thankfully confessed."

b. The A.V. rendg. is admissible, but we prefer to take "to the children of men" [לבני אדם] as directly corresponding to "to Jehovah"

9 For he satisfieth the longing soul, and filleth the hungry soul with goodness.
10 Such as sit in darkness and in the shadow of death, *being* bound in affliction and iron;
11 Because they rebelled against the words of God, and contemned the counsel of the most High:
12 Therefore he brought down their heart with labour; they fell down, and *there was* none to help.
13 Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses.
14 He brought them out of darkness and the shadow of death, and brake their bands in sunder.

[ליהוה] in hemist. *a*, and therefore as governed by יודו "let them thankfully confess."

9. "Longing," this is a very good rendg. of the H. שקקה *shôkêkâh* (fem. partic. Kal of שקק) which seems to denote primarily the longing produced by thirst (cf. Is. xxix. 8). Cf. the H. השקה, Ar. *sakâ* "gave to drink." On the other hand, the form in Is. xxxiii. 4 (as possibly that in Joel ii. 24) denotes *running about*, and is connected with *shôk* "leg," and Ar. *sâka, propulit.* The subst. *t'shookâh* "desire," as far as its meaning is concerned, may be connected with either Root. On the form in Ps. lxv. 9 [10] see note there.

10—16. The scene is now changed. The sufferings of bonds, imprisonment, and darkness, even when inflicted because of disobedience, are remitted upon the earnest supplication of the afflicted. The Psalmist probably has still in mind the afflictions of the Captivity, regarded as the result of national transgressions. The construction in the opening verses is somewhat involved. We regard the words in v. 10 as forming a nominat. pendens, those in vv. 11, 12 (where for "therefore" rend. "*and*") as presenting the cause and manner of the affliction, and v. 13 as the true apodosis;—[when all this was the case] then *these* sufferers too cried unto the LORD, and were delivered.

10. *a.* "In darkness and in the shadow of death:" or "In darkness and in gloom," see our note on צלמות in xxiii. 4. The same combination of them appears in Is. ix. 2. With *b* we may compare Job xxxvi. 8 and Ps. cv. 18.

11. In this verse there is, as Del. points out, a double play upon the sound of the words; המרו *himroo* "they rebelled against" being coupled with אמרי *im'rêy* "the words of," and נאצו *nââtsoo* "they contemned" with עצת *a'tsath* "the counsel of."

12. *a.* "Labour" or "Trouble."

b. "They fell down," lit. "They stumbled." When Israel came up out of Egypt "there was not *one stumbling* among their tribes," cv. 37; when they had rebelled against God "*they stumbled*, and there was none to help."

13, 14, 15. On these verses see notes on vv. 6, 10, 8 respectively.

15 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!
16 For he hath broken the gates of brass, and cut the bars of iron in sunder.
17 Fools because of their transgression, and because of their iniquities, are afflicted.
18 Their soul abhorreth all manner of meat; and they draw near unto the gates of death.
19 Then they cry unto the LORD in

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16. The connection with the preceding vv. is lost in the A.V. Rend. "[Let such men praise the LORD] *inasmuch as He brake the gates of brass*, etc." i.e. released them from the bondage described in v. 10. This verse is almost verbatim the same as Is. xlv. 2.

17—22. Here the picture is less elaborate, and the exact nature of the affliction (17) which induces such mental and bodily prostration (18) is not mentioned. We might connect these vv. with the foregoing description of *prisoners* thus, "Fools that they were!—because of the way of their transgression, and because of their iniquities, they brought affliction on themselves." But more probably the *general* case of all men who bring trouble on themselves by their sins is meant, such a generalization being naturally suggested by the previous *special* instances. And thus in rendering, we preserve the same construction as in vv. 10 sq.

17. Rend. "*Fools*, [*who*] *because of the way of their transgression, and because of their iniquities, bring on themselves affliction.*"

a. Fools: such is the significant title given in the O. T. to wilful transgressors. For אוילים *e'vîlîm*, rightly rendd. "fools" by Targ. and Jer., most ancient Versions read a verb form. LXX. rends. Ἀντελάβετο αὐτῶν ἐξ ὁδοῦ ἀνομίας αὐτῶν, possibly reading a verb אילם *iyy'lâm*, since *ayyeleth* and *e'yâlooth* in Ps. xxii. are both rendd. in LXX. by ἀντίληψις. Hitzig's suggestion that we should read אוי להם *ôy lâhem* "Woe to them," instead of *e'vîlîm*, is ingenious but unnecessary. Here, as in vv. 10 and 23, the instance of human affliction and Divine compassion is introduced by a nominat. pendens: paraphrastically rendd. the hemist. = "take the case of any fools who, etc." The Imperf. (rightly rendd. in A.V. as a Present) is perhaps used in a frequentative signf.

b. Bring on themselves affliction, lit. "afflict themselves," H. יתענו *yithannoo*. This verb occurs again in the Hithp. voice in 1 Kings ii. 26: there, however, as Del. remarks, "it signifies to suffer willingly or intentionally, here to be obliged to submit to suffering against one's will."

18. With this verse cf. Job xxxiii. 20, 22.

their trouble, *and* he saveth them out of their distresses.
20 He sent his word, and healed them, and delivered *them* from their destructions.
21 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!
22 And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.
23 They that go down to the sea in ships, that do business in great waters;

20. The verbs are imperfs. of sequence. Rend. "*sends...heals... delivers.*"

a. "*He sends His word,*" i.e. His decree goes forth; He wills and it is done. Cf. cv. 19, note, and cxlvii. 18. "His word" H. דברו *d'bârô:* in cxlvii. 15, 18 we have "Who sends forth his utterance (*im'râthô*) upon earth," "He declares His words (*d'bârâyv*) to Jacob." *Dâbâr* and *imrâh* are in such cases as these barely distinguishable, see however cv. 19, note. It need scarcely be said that neither denotes a *personal* Λόγος in the O. T. Doubtless however such phrases as "The word of the LORD *came*," "He *sent* His word," first suggested to the minds of Philo and others of the Judæo-Alexandrine school, that idea of a hypostatized *mêmrâ* or Λόγος which was to receive its true elucidation from S. John.

b. "*And delivers them:*" the word "them" is rightly supplied from the preceding "and heals them," as in cxxxix. 1 "Thou hast searched me out and known [me]." "From their destructions," or "from their profound dejection," according as we derive the word from שחת *shâchath* "destroyed," or from שחה *shâchâh* (=*shâchach* of v. 39) "was depressed."

21. See note on v. 8.

23—32. By some it is contended that the dangers, actually undergone by some of the exiles returning from beyond the seas, are depicted in these verses. Others suppose that the sufferings of the exiles are spoken of under the *figure* of the terrors of tempest-tost mariners. We believe however that the case of deliverance from the dangers of the deep is but another instance of the general loving-kindness of Jehovah. It may have been chosen by the Psalmist, because at some period of his life he had himself experienced perils of this nature, or merely because they presented themselves to his imagination as among the most terrible of human contingencies.

23. "They that go down to, etc." rend. "*They that go down* [i.e. traverse] *the sea in ships.*" Mariners (cf. Is. xlii. 10) are said in Hebrew "to go down" the sea, because of the fact that the surface of the sea is below the level of the land, in Greek however (cf. the uses of ἀνάγεσθαι, and of μετέωρος as applied to a ship) the phraseology is bor-

24 These see the works of the LORD, and his wonders in the deep.
25 For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.
26 They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.
27 They reel to and fro, and stagger like a drunken man, and are at their wits' end.
28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.
29 He maketh the storm a calm, so that the waves thereof are still.
30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.
31 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!
32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

rowed from the optical illusion which gives the ship putting out to sea the appearance of "going up." The expression "to go down" is also used in Hebr. of going down to the sea-coast (Jonah i. 3), cf. καταβαίνειν as opposed to ἀναβαίνειν "to go up country:" in Jonah i. 5 followed by *el-yarc'thêy has-s'phînâh*, it has the sense of the nautical expression "to go below."

26. "They," i.e. the sailors.

27. "And are at their wits' end," lit. "And all their wisdom swallows itself up," i.e. comes to nought; cf. Is. xix. 3, 14. We may also, with other commentators, cite from Ovid, *Trist.* i. 7, "ambiguis ars stupet ipsa malis."

29. "The waves thereof," lit. "Their waves," which Del. (after Kimchi) explains as "those with which they [the sailors] had to battle." It is true that the possess. pron. "their" can hardly refer grammatically to the "great waters" of v. 23, we think however that it does so *in sense*, and therefore prefer the rendg. of A.V.

30. "Haven," H. מחוז *m'chôz*, a ἅπαξ λεγ. in Bibl. Hebr.; in Targ. it means "tract," "province," corresponding to H. *g'bool*; cf. Syr. *m'chooz̄ô* = "a hamlet," and Arab. *chauz*, = "margin," "bank." The root of these words is חוז *chooz*, meaning "to cut off," "surround;" thus *mâchôz* is a place surrounded or enclosed, a creek, cove, or fiord. Cf. חוף, *chôph* "shore," from Rt. *chooph* "to close about."

31. See note on v. 8.

32. A supplementary charge corresponding to that of v. 22. "In the congregation of the people," and "in the assembly of the elders," (or rather "in *the sitting-place of the elders*"), i.e. in the Temple, and at the Judgment-seat, the two chief places of public resort. Cf. xxii. 25, xl. 10.

33—end. From this point the style of the poem changes. We miss the double refrain, "Then they cried, etc." "Oh that men would

33 He turneth rivers into a wilderness, and the watersprings into dry ground;
34 A fruitful land into barrenness, for the wickedness of them that dwell therein.
35 He turneth the wilderness into a standing water, and dry ground into watersprings.
36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;
37 And sow the fields, and plant vineyards, which may yield fruits of increase.
38 He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.
39 Again, they are minished and brought low through oppression, affliction, and sorrow.

praise the LORD;" the transitions are abrupt and difficult to follow. The chief resemblance to the preceding portion consists in the continued imitation of the books of Job and Isaiah. The Psalmist would probably have been a gainer in reputation for poetic power had he closed his Ps. with יהללוהו *y'hal'loohoo*, "let them praise Him," the last word of verse 32. [See Introd.]. There is probably no exact historical reference in these verses, any more than in the former portion of the Ps. Doubtless the whole of God's providential dealing with Israel and the world, as narrated in the sacred literature of the nation, forms the basis of the poetic generalities which follow.

33. *a.* Cf. Is. l. 2 "At my rebuke I dry up the sea, I make the rivers a wilderness."

b. "Dry ground," lit. "thirst," "dryness." The play upon the words מוצאי *môtsâ'ey*, "springs of," lit. "goings forth of," and צמאון *tsimmâôn*, "thirst," originates in Deut. viii. 15; such alliteration is common, cf. Is. v. 7, lxi. 3.

34. "Barrenness," H. מלחה *m'lêchâh* an adj. "*salt*," "*barren*," agreeing with *erets* "land" (cf. Jer. xvii. 6), to be supplied from the foregoing ארץ פרי *erets p'rî*, "a fruitful land;" cf. Virg. *Georg.* ii. 238, "salsa tellus," and Sirach xxxix. 30, *μετέτρεψεν ὕδατα εἰς ἅλμην*. The word is borrowed from Job xxxix. 6.

35. Cf. cxiv. 8. "A standing water," lit. "A pool of water."

36, 37. The verbs in these verses are all in the Past tense. Such events as are mentioned here may no doubt have actually occurred even during the Captivity, since Jeremiah cheers the captives with the exhortation (xxix. 5), "Build ye houses and dwell in them, and plant gardens and eat their fruit."

39—41. 39 apparently introduces a new subject, though, from the same Rt. מעט *mâat* being used for "to decrease" and "they are minished," it might at first sight appear to carry on the theme of v. 38. Rend. "*When men are minished and brought low...then, though He pours* [lit. "He pours"] *contempt upon princes,.....yet*, etc."

40 He poureth contempt upon princes,
and causeth them to wander in the
wilderness, *where there is* no way.
41 Yet setteth he the poor on high
from affliction, and maketh *him* fami-
lies like a flock.
42 The righteous shall see *it*, and
rejoice: and all iniquity shall stop her
mouth.
43 Whoso *is* wise, and will observe
these *things*, even they shall under-
stand the lovingkindness of the LORD.

40. The structure is most irregular, the Past tense of the verb in hemist. *b* succeeding the Present Partic. in hemist. *a*, and שֹׁפֵךְ apparently doing duty for גַּם כִּי יִשְׁפֹּךְ, "Although He pours." The reason of this is that the two hemistichs are citations, *a* from Job xii. 21 *a*, and *b* from Job xii. 24 *b*.

41. *a*. Lit. "And He setteth the poor high above affliction." With *b* cf. Job xxi. 11.

42. This verse is taken from Job xxii. 19 *a*, and v. 16 *b*.

43. Lit. "Who is wise? [i.e. if there be any truly wise,] then let him observe these things, and let them [such men] consider the lovingkindnesses of Jehovah." Such transitions from the singular to the plur. number are exceedingly common in Hebrew, cf. also Koran II. 75, "Verily whoso doeth evil, and his iniquity encompasseth him, they shall be companions of the fire, they shall remain therein." The words of this verse are evidently taken from the last verse of the prophecies of Hosea. "Observe," H. יִשְׁמֹר *yishmôr*, LXX. φυλάξει, in S. Luk. ii. 19 we have συνετήρει in a similar sense.

INTRODUCTION TO PSALM CVIII.

THANKSGIVING, AND HOPE OF DIVINE ASSISTANCE.

TITLE. "A Song, a Psalm, to David."

IN the Poem before us, two Davidic compositions are strung together; vv. 1—5 are taken from Ps. lvii. (vv. 7—11), vv. 6—13 from Ps. lx. (vv. 5—12). There appears no reason to doubt that the original position of these verses is in Pss. lvii. and lx. This Psalm is therefore merely an adaptation, five verses expressive of joy and thanksgiving being borrowed from the one earlier Psalm, and eight, which describe an extension of the Jewish realm, from the other. It is natural to suppose that this selection was published as a Thanksgiving hymn immediately after some notable victory, possibly over Edom, Moab or

the Philistines, the three foreign nationalities mentioned in v. 9. It was probably published after the time of David; the Title "to David" merely indicating the original sources of the compilation. This Psalm is used as a Proper Psalm in our Ascension Day Evensong.

O GOD, my heart is fixed; I will sing and give praise, even with my glory.
2 Awake, psaltery and harp: I *myself* will awake early.
3 I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.
4 For thy mercy *is* great above the heavens: and thy truth *reacheth* unto the clouds.
5 Be thou exalted, O God, above the heavens: and thy glory above all the earth;
6 That thy beloved may be delivered: save *with* thy right hand, and answer me.
7 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

1—5. See notes on lvii. 7—11.

1. Better, "*My heart is ready, O God: I will sing and raise a hymn, yea* [this shall] *my glory* [do]." *My glory*, i.e. "my soul," cf. vii. 5, note. In lvii. the last clause of this verse is omitted, but the succeeding verse there begins, "Wake up, my glory!"

2. *a.* In some texts of the LXX. this verse begins, Ἐξεγέρθητι ἡ δόξα μου, as in lvii. 8 [9], and the Vulg. gives "Exsurge gloria mea."

b. Better, "*I will wake the dawn:*" scil. with my song of praise, cf. lvii. 8, note.

3. *a.* For Jehovah (A. V. LORD), lvii. 11 has Adonai (A. V. "Lord").

5. *b.* Rend. "*And let thy glory be over all the earth.*"

6—13. See notes on lx. 5—12.

6. "Thy beloved," the adj. is in the plur., and refers in the original passage, lx. 5, to the followers of David.

7. "God hath spoken in His holiness" (LXX., wrongly, ἐν τῷ ἁγίῳ αὐτοῦ): this refers in lx. to the promises of God conveyed to David by Nathan, 2 Sam. vii. These ensured the establishment of the Davidic dynasty over the kingdom of Israel. Accordingly, to the mention of the Divine utterance there succeeds in Ps. lx. a discursive account of the territory over which David was to rule, and of which, by the recent submission of the elders of Israel, and victories over surrounding tribes, he had already for the most part got possession: Gilead and Manasseh, on the other side of Jordan, will acknowledge his sway, the strong tribe of Ephraim will send troops to defend him, and will thus be to him as a helmet in the day of battle; while Judah, his own tribe, and the first to acknowledge him as Saul's successor

8 Gilead *is* mine; Manasseh *is* mine; Ephraim also *is* the strength of mine head; Judah *is* my lawgiver;
9 Moab *is* my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.
10 Who will bring me into the strong city? who will lead me into Edom?
11 *Wilt* not *thou*, O God, *who* hast cast us off? and wilt not thou, O God, go forth with our hosts?

(2 Sam. ii. 4), shall be the centre of government, whence shall proceed the laws that shall control the whole principality. The Gentile tribes (v. 8), Moab and Edom, shall be his menials, and with regard to a more formidable neighbour, David exclaims, "Philistia, shout joyfully because of me" (עָלַי פְּלֶשֶׁת הִתְרוֹעָעִי, for which, however, Hupfeld would read עָלַי פְּלֶשֶׁת הִתְרוֹעֲעִי, "over Philistia is my shouting for joy:" see lx. 8, note). These aspirations are interwoven in the present poem; the last, however, here takes the form of a direct statement, "Over Philistia will I shout-joyfully" עָלַי פְּלֶשֶׁת אֶתְרוֹעָע. If the present text of lx. 8 be correct, we may ascribe the variation here to the altered relations with Philistia: lx. 8, written by David, who had lately subdued the Philistines (2 Sam. viii. 1), apparently regards them as likely to become hearty adherents of the Davidic cause; our v. 9 rather regards them as notorious enemies. It is noticeable that the ascendancy gained over the Philistines by David and Solomon was lost at the time of Jeroboam's schism, and was never, save temporarily during Hezekiah's reign (cf. 2 Kings xviii. 8), recovered.

10. For עִיר מָצוֹר *îr mâtsôr*, lx. 9, we have here the more usual expression עִיר מִבְצָר *îr mibtsâr*. The "city" is perhaps primarily Rabbah, which David may have meditated capturing as early as the time of the victory over the Syrians in the Valley of Salt, 2 Sam. viii., and which was actually taken later on, 2 Sam. xii. In any case the verse must be translated, "*Who will bring me into the fortified city:* [*nay*] *who was it that brought me to Edom?*" Hemist. *b* thus refers originally to the *past* triumph over the Edomites (cf. 2 Sam. viii. 14), which might be regarded as an earnest of further Heaven-sent successes: cf. lx. 9, note.

11. In lx. the pronoun אַתָּה *attâh* "Thou," is expressed, the meaning being, "Was it not Thou, O God, [Thou] who hadst cast us off and wouldest not go forth," etc. (see lx. 10, note), the verse taking up the interrogation, "Who was it that led me to Edom?" Here, notwithstanding the omission of the אַתָּה, the verse must probably have the same signf., for the rendg. "Hast not Thou, O God, cast us off, so that Thou goest not forth, O God [or, and dost not Thou refuse

12 Give us help from trouble: for vain *is* the help of man.
13 Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

to go forth, O God], with our hosts," appears unsuitable to the tenor of this compilation. Ps. lx. is of itself doxological in character, and becomes still more so here, in combination with lvii. Rend. therefore, "*Was it not God—Thou who hadst cast us off?*" etc.

12. "From trouble," H. מִצַּר *mit-tsâr*, which might also mean (cf. lx. 11, cvii. 2, notes) "from the enemy." Hence P. B. V. here (not in lx.) rends. "against the enemy." The A.V. rendg. is, however, apparently preferable: so LXX., ἐκ θλίψεως.

INTRODUCTION TO PSALM CIX.

THE REWARD OF THOSE WHO OPPRESS JEHOVAH'S ANOINTED.

TITLE. "To the Precentor, to David, a Psalm."

THIS Psalm is entitled "to David," and there is nothing to impugn this tradition of authority but the groundless assumption that no Davidic Psalms occur so late in the Psalter. The position of the writer, who during a season of great adversity is slandered and persecuted by those whom he had in former times befriended, but who nevertheless retains his firm confidence in Jehovah, recalls more than one occasion in the life of David. The bitter imprecations (vv. 6—20) which in his poignant sorrow he vents upon his foes, are such as we find in the Davidic Psalm xxxv. Here however they are directed against one person only. Doeg the Edomite, Cush the Benjamite, Shimei, and Ahithophel have respectively been regarded by commentators as the object of these imprecations. Who the person really is it is impossible to determine. Though of the same nature as those in other Davidic Psalms, these imprecations so surpass in degree all others in the Psalter and indeed in the whole Bible, that some commentators have endeavoured to evade the really necessary view that they were directed by David against his private foes. Thus Chrysostom, from the fact that S. Peter finds a fulfilment of v. 8 of this Psalm in the fate of Judas Iscariot (Acts i. 20), concludes that they

are immediately representative of the punishment which shall await the enemies of Christ and His Church. They are "a prophecy in the form of a curse" (*προφητεία ἐν εἴδει ἀρᾶς*).

A more plausible theory (that of Kennicott, Mendelssohn, and Dr C. Taylor) puts these terrible curses in the mouth, not of David, but of the enemy himself, whose maledictions David is supposed to illustrate by a lengthy quotation (vv. 6—20). In favour of this view it is urged that (1) it is no uncommon custom in Hebrew poetry to cite the words of a speaker without any introductory formulæ: cf. e.g. Ps. xxii. 7, sq. (2) The maledictions of the adversary are particularly referred to in other parts of the Psalm, cf. v. 28, "Let them curse, but bless Thou," and v. 20, "them that speak evil against my soul." And false accusations on the part of the enemy appear to be particularly deprecated in the latter part of the Psalm; where the writer urges that his sufferings proceed from Jehovah, and not from his own transgressions.

But the following arguments appear to be utterly subversive of this theory: (1) S. Peter quotes v. 8, as illustrative of the fate of Judas: how could he do so if the verse proceeded not from the inspired David but from his malignant foes? As Perowne observes, "it is difficult to understand how the imprecations of the *Psalmist's enemies* could be cited" with reference to such a case. "Would not this almost imply that the Psalmist himself was a kind of Old Testament Judas?" (2) This view can only be maintained by interpreting v. 20 in a strained and unnatural way. (3) Such passages as xxxv. 4—8, lviii. 10—11, lxix. 22—28, cxxxix. 19, cxlix. 5—9, evince the same passionate longing for justice on the part of sacred writers, that we find in this Psalm: there is therefore no reason to attempt to evade the natural view of the present passage: and such an exhibition of fiery zeal is peculiarly characteristic of the author to whom the Psalm is ascribed by Title.

With regard indeed to the whole theological bearing of such passages as these, there seems to have been not a little unnecessary discussion. Regarded from a Christian point of view, the animosity of the Psalmist does indeed appear extravagant and sinful. But if it be read with due consideration of the real religious and moral status of the Jew, we shall find no occasion to evade the natural meaning of this Psalm of imprecation. The Mosaic revelation lays much less stress upon the duty of forgiveness than the Gospel does, and moreover the hostile attitude which the Jewish nation had perforce to assume towards the entire Gentile world was not likely to engender a submissive or forbearing spirit in the victims of either public or private oppression. Surely then the Rabbinic maxim of later days

Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου must be regarded as illustrating to some extent the Jewish creed of even the Davidic period. But it would be unfair to ascribe the imprecations of this Psalm to feelings of mere resentment. Pious indignation at the triumph of evil must here be recognized as one, if not a chief, incentive. "These are the accents of the martyr not smarting only with a sense of personal suffering, but feeling most acutely, and hating nobly the triumph of wickedness." To which remark Perowne well adds, in proof that the Christian Church itself was slow in learning the duty of forgiveness, "Let any one read the closing passage of Tertullian's treatise *De Spectaculis*, in which he does not hesitate to speak of the joy and exultation with which at the day of judgment he shall look upon the agonies of the damned,...let him remember how long it was held a sacred duty by Christian Fathers and Bishops to persecute, and then let him pause before he passes a too sweeping judgment on 'the fierce vindictiveness' of the Jew."

HOLD not thy peace, O God of my praise;
2 For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.
3 They compassed me about also with words of hatred; and fought against me without a cause.
4 For my love they are my adversaries: but I *give myself unto* prayer.

1—5. Complaint of the cruelty and ingratitude of his oppressors.

1. i.e. Thou, O God, hast ever by Thy merciful protection of me, given me cause to praise Thee; fail me not in this my extremity. "Hold not Thy peace," H. אל תחרש *al tech'rash*, a favourite expression of the Psalmist David, cf. xxviii. 1, xxxv. 22. "O God of my praise," cf. Deut. x. 21, Jer. xvii. 14. LXX. rends. ὁ Θεὸς τὴν αἴνεσίν μου μὴ παρασιωπήσῃς.

2. *a*. Lit. "For a mouth of a wicked man (רָשָׁע for which some would read רֶשַׁע 'wickedness'), and a mouth of deceitfulness have they opened upon me."

b. "Against me:" H. אתי *itti*, lit. "with me," cf. Prov. xxiii. 11, and see Fuerst, *Lex.* p. 169.

"With a lying tongue," the subst. used to denote the manner, see lxxiii. 24, note.

4. *a*. "For my love," i.e. in return for my love towards them. The pron. suff. of אהבתי *ah'bâthî*, "my love," might grammatically be either subjective or objective; from v. 5 it appears that it should be taken subjectively, as by LXX. in that verse, ἀντὶ τῆς ἀγαπήσεώς μου:

15 And they have rewarded me evil for good, and hatred for my love.
16 Set thou a wicked man over him: and let Satan stand at his right hand.
17 When he shall be judged, let him be condemned: and let his prayer become sin.
18 Let his days be few; *and* let another take his office.
19 Let his children be fatherless, and his wife a widow.
20 Let his children be continually

here, however, LXX. has ἀντὶ τοῦ ἀγαπᾶν με. "They are my adversaries;" this is the correct rendg. of the H. ישטנוני *yisṭ'noonî*; LXX. incorrectly, ἐνδιέβαλλόν με. See note on v. 6.

b. Lit. "But I am prayer:" cf. cxx. 7, "I am peace;" Gen. iii. 6, "it was a desire to the eyes;" and Koran, ii. 96, "We are nought but temptation."

6—20. The Psalmist, selecting a prominent member of this band of adversaries, pours forth upon him the following imprecations:

6. *a.* Means probably,—Make him, like me, his victim, subject to the dominion of a malignant foe, and to the continual onset of opponents.

b. "Satan," H. שטן *Sâtân*, here used not as a proper name, but in its primary signf., "*An adversary*," cf. Numb. xxii. 22. When Zechariah, with this verse in mind, personifies the adversary (iii. 1), he places the def. art. before the word *sâtân*, cf. Job i. ii. *passim*. In 1 Chron. xxi. 1, we find *sâtân* (anarthrous) used of the Evil One, but we cannot believe it was thus used so early as in David's time. The Root is the same as that of the verb used in vv. 4 *a*, 20 *a*, 29 *a*, and elsewhere only in the Davidic Pss. xxxviii. 21, lxxi. 13, and the passage in Zech. iii., which is borrowed from this Ps. It denotes firm, and often *bitter* opposition, but does not appear to include the notions of the Gk. κατήγορος and διάβολος as has been supposed; the subst. *sitnâh*, Ezra iv. 6, is well rendd. by Symm. ἐναντίωσις.

7. i.e. Let him fail of mercy, both (*a*) at the human and (*b*) at the heavenly tribunal.

a. "Let him be condemned," lit. as in the margin, "Let him go out guilty" or "wicked."

b. "And let his prayer become sin," so LXX., cf. Prov. xxviii. 9. It is possible, however, to rend. "Let his prayer become a failure" (i.e. let it not be answered), according to the fundamental meaning of the root חטא *châṭâ* "to miss the mark," cf. Judg. xx. 16.

8. *a.* "Few:" the H. מעטים *m'aṭṭîm*, plur. of *m'aṭ*, recurs in Eccles. v. 1 only.

b. "His office:" the H. פקדתו *p'kuddâthô* may mean the ruling position which he occupies, his overseership (τὴν ἐπισκοπὴν αὐτοῦ of LXX. and Acts i. 20), or "his store of property," as in Ps. xv. 7. Probably from the occurrence of the cognate הפקד *haphkêd*, "set

vagabonds, and beg: let them seek *their bread* also out of their desolate places.

11 Let the extortioner catch all that he hath: and let the strangers spoil his labour.

12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.

13 Let his posterity be cut off; *and* in the generation following let their name be blotted out.

14 Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.

15 Let them be before the LORD continually, that he may cut off the memory of them from the earth.

16 Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

17 As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

18 As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.

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over," in v. 6 (with indirect reference, we think, to the official position of the persecutor), the former signf. is to be preferred.

10. *a.* "Beg," H. שאלו *shiêloo*, cf. 2 Sam. xx. 18: probably a somewhat stronger expression than the Kal form *shââloo*, "they asked."

b. "Their bread," though not expressed in the Hebr., is rightly supplied by the A.V. cf. xxxvii. 25. "Let them seek," H. דרשו *dorshoo* (printed, in correct texts, with Chateph Kawmets, or with Kawmets without metheg) = *dôr'shoo*, a Poel which in meaning bears the same relation to Kal *dârshoo* (with metheg) as would *shiêloo* to *shââloo*. "Out of their desolate places," rend. "*From out of* [or possibly *far from*, as in Job xxviii. 4] *their* [now] *desolate places*." LXX. rends. ἐκβληθήτωσαν ἐκ τῶν οἰκοπέδων αὐτῶν, probably reading וגרשו מחצרותיהם *v'gôr'shoo mê-chats'rôthêyhem*.

13. "Be cut off," H. להכרית *l'hacrîth*, *exscindendus*.

14, 15. The curse extends backward with twofold intent, for the sins of his forefathers, if not forgiven them, will, according to Ex. xx. 5, be visited on him.

15. "Let them," viz. these sins of his forefathers.

16. "That he might even slay," H. למותת *l'môthêth*, well rendd. by LXX. τοῦ θανατῶσαι. "The broken in heart," or "the feeble-hearted one," H. נכאה לבב *nicêh lêbâb*; the verb כאה *câăh*, cogn. with כהה *câhâh*, *languit*, is found in Niph. again in Dan. xi. 30, and in Hiph. in Ezek. xiii. 22. This and the similar expressions preceding refer of course to David himself.

17, 18. Rend. (17) "*Because he loved cursing, therefore it came upon him: and because he delighted not in blessing, therefore was it far from him.* (18) *Because he put on cursing as a garment, therefore is it*

19 Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.

20 *Let* this *be* the reward of mine adversaries from the LORD, and of them that speak evil against my soul.

21 But do thou for me, O GOD the Lord, for thy name's sake: because thy mercy *is* good, deliver thou me.

22 For I *am* poor and needy, and my heart is wounded within me.

23 I am gone like the shadow when

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come as the water into his inward parts, and as the oil into his bones." This is the only rendg. which meets the requirements of the vowel points. The Past Tenses, according to a common use, denote the certainty of the retribution.

The three figures in v. 18 are climactic: "he has clothed himself in cursing, he has drunk it in like water (Job xv. 16, xxxiv. 7), it has penetrated even to the marrow of his bones, like the oily preparations which are rubbed in and penetrate to the bones." Del. In the next verse (19) David prays that the curse which in his confidence he sees thus terribly working may cleave to its victim constantly.

20. According to the other view of these maledictions this verse is rendd. "Such reward would my opponents and those that speak evil against me obtain [for me] from Jehovah." Cf. Dr C. Taylor (*Gospel in the Law*, p. 249), who illustrates the connection of פְּעֻלַּת *p'ullath* by Rom. vi. 23 (where the wages of sin = the wages which sin gives); Ps. cxxvii. 3; Rev. xxii. 12. Or with less strain on the expressions employed we might rend. "Let all this be the reward [not of me but] of my opponents, and of those, &c." But the verse coheres far better with the preceding vv. 6—19, if these be taken as expressing David's own imprecations. *P'ullâh* here means "reward," for like *y'gîâh* v. 11, it comprehends not only the idea of *doing*, but also the idea of the reward or wages which are the *result* of doing; cf. Is. xl. 10, lxii. 11. "Against my soul," i.e. against me: cf. ciii. 1.

21—25. Prayer for personal deliverance, his need of which has been so touchingly described.

21. Contrasts the Psalmist's hope of divine mercy with his previous conviction that Jehovah's punishments await the adversaries.

22. "Is wounded," H. חָלַל *châlal:* the Kal form nowhere else occurs. It appears to include with this intrans. signf. the transitive, *he pierced*, cf. the adj. *châlâl* "wounded," the subst. *châlîl* "a pipe," and the Arab. *chilâl* "a tooth-pick."

23. *a.* The same metaphor as in cii. 11, where see note. "I am gone," H. נֶהֱלַכְתִּי *neh'lâcti*, used here only in Niph. and including a pass. signf. "I am made to go."

it declineth: I am tossed up and down as the locust.
24 My knees are weak through fasting; and my flesh faileth of fatness.
25 I became also a reproach unto them: *when* they looked upon me they shaked their heads.
26 Help me, O LORD my God: O save me according to thy mercy:
27 That they may know that this *is* thy hand; *that* thou, LORD, hast done it.
28 Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.
29 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.
30 I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.
31 For he shall stand at the right hand of the poor, to save *him* from those that condemn his soul.

b. "I am tossed up and down," H. נִנְעַרְתִּי *ninartî*, lit. "I am shaken out," scil. of my position: cf. Job xxxviii. 13. "As the locust" or rather "as locusts," for the word is a collective. These creatures being proverbial for their weakness, and inability to defend themselves (cf. Job xxxix. 20), could easily be shaken off if they should settle upon the person.

24. *a.* "Through fasting," i.e. through fastings accompanied by continual *supplication.*

b. "Faileth of fatness," or rather, "is wasted so as to contain no more fatness:" this is a common, proleptic use of the prepos. מִן *min*, cf. 1 Sam. xv. 23 *mim-melec*, "from being any longer king."

25. Cf. lxix. 10—12, and xxii. 7.

26—end. The change from lamentation to confident hope of deliverance recalls the endings of Pss. xxii., lxix.

27. *b.* "Done it," i.e. brought the writer into that unhappy position (v. 16) of which his enemies take advantage. Kimchi however finds reference in both hemistiches to the deliverance for which the Psalmist prays in v. 26.

28. "Curse," cf. vv. 2, 3, 17: the provocation which induces the prayer of vv. 6—20 lies in the malignant calumnies and execrations of the adversaries, who apparently pretend that the Psalmist's misfortunes are the punishment of past sins.

30. *b.* Cf. xxii. 25.

31. "Condemn," lit. "Judge." Cf. the common use of κρίνω in signf. of κατακρίνω in N.T., notably in S. John's Gospel. There is an unmistakeable contrast between v. 6 and the closing thought of the Psalm. At the right hand of the persecutor is set a merciless opponent; at the right hand of the persecuted a gracious deliverer. We cannot however extend the antithesis so as to find with Del. a spiritual opponent, "*Satan*" set in contrast in v. 6 to Jehovah here: (see v. 6, note).

INTRODUCTION TO PSALM CX.

MESSIAH'S WARFARE AND EXALTATION.

TITLE. "To David, a Psalm."

MESSIANIC prophecy falls naturally into two main divisions. In one, the more common order, a secular event is treated of as a type of some portion of the Messianic scheme, in such a way that the present is merged in the future, the temporal in the spiritual, yet so gradually, that the transition is unnoticed till we are startled by finding terms which belong to a higher polity than that of ancient Israel. Of this order of prediction we have treated in Psalm ii. Introduction. To it belong most of the predictions in the prophetical books, and if we except the one before us, all the Messianic Psalms.

On the other hand, it is incontestable that in many prophetical passages there is no such double meaning. Nothing short of direct Messianic prediction is to be found e.g., in such passages as Is. liii., Dan. ix. 25, 26, Zech. ix. 9. That Psalm cx. must be included (though we believe the only Psalm of this character) among the direct Messianic prophecies is proved (1) by the teaching of our Lord Himself and of His Apostles; (2) by the admissions of the early Jews; (3) by the requirements of the Psalm itself, which admits of no reasonable interpretation other than the Messianic.

(1) "While the Pharisees were gathered together, Jesus asked them, saying, 'What think ye of Christ, whose son is He?' They say unto Him, 'David's.' He saith unto them, 'How then does David in the spirit[1] call Him Lord, saying—The LORD said unto my Lord, Sit Thou on My right hand until I make Thine enemies Thy footstool? If David then call Him Lord, how is He his son?' And no man was able to answer Him a word, neither durst any one from that day forth question Him further" (Matt. xxii. 41—46. Cf. also Mark xii. 35—37; Luke xx. 41—44). This account attaches our Lord's sanction to the belief that this Psalm was written by (not concerning) David, that David wrote it with regard to a greater than himself, and that this greater one was, as might naturally be expected, the Messiah. The Messianic reference is further supported by 1 Cor. xv. 25, Heb. i. 13,

[1] i.e. "by inspiration." The term רוח הקדש, was generally used to distinguish the inspiration of the writers of the Hagiographa from that of the strictly prophetic writers, so that ἐν πνεύματι does not *necessarily* mean "inspired with the gift of prophecy," though the possession of this gift by David is here demonstrated by the context.

v. 6, vii. 17, 21, x. 13, and both the Messianic reference and the Davidic authorship by Acts ii. 34—36.

(2) It is obvious from the account of the Evangelists that these points were admitted by the opponents of Jesus. Had not this been the case, so far from being silenced, they would have replied, that it was an author other than David who applied this title "Lord," to the Messiah, or that he to whom the title was applied was other than the Messiah. Again, S. Peter in his speech of Acts ii. apparently takes for granted the Messianic purport of Ps. cx. (cf. the *inference* in Acts ii. 36 ὅτι Κύριον καὶ Χριστὸν αὐτὸν ὁ Θεὸς ἐποίησε). It is not strange then that in many of the older exegetical works[1] of the Jews, embodying traditions of yet greater antiquity, we find the Messianic interpretation adopted. In the Midrash Tillim on Ps. xviii. 36 we find the following passage: "R. Yodan said in the name of R. Chama, In the time to come, the Holy One, Blessed be He, causes the king Messiah to sit at His right hand, according as it is said, 'The utterance of Jehovah to my Lord, Sit Thou on my right hand,' and Abraham on His left. And the face of Abraham grows pale, and he says, 'The son of my son sits on the right hand, but I on the left!' and the Holy One, Blessed be He, appeases him and says, 'The son of thy son is at My right hand, but I am at thy right hand;' and this is implied by [כיבול] Jehovah upon thy right hand."

In Bereshith Rabba on Gen. xxxviii. 18 (sect. 85), Judah's "staff" is said to refer to the Messiah, on the strength of the passages Is. xi. 1 "There shall go forth a rod out of the stem of Jesse" and Ps. cx. 2.

In B'midbar Rabba sect. 18 fin. we read: "The rod of Aaron is preserved that it may be in the hand of King Messiah, which is the meaning of 'The rod of thy strength.'"

Yalkut in sect. 621 (on Psalm ii.) says that Messiah rules with this sceptre.

Saadia, according to Martinus, comments on Dan. vii. 13, "This is the Messiah our Righteousness, as it is written in the 110th Psalm, 'Jehovah said unto my Lord, &c.'" We have not had an opportunity of verifying this reference.

Thus, the odium theologicum notwithstanding, many Jewish expositors since the time of Christ adopt the Messianic interpretation. This would lead us to infer that it was far more generally adopted before the time of Christ.

(3) Regarding the question, unbiased by evidences from the New

[1] On our quotations from these Jewish works, as compared with those given by Martinus and Schoettgen, see Appendix.

Testament or from Jewish tradition, we come to the same conclusion. Who but the Messiah could be the subject of the Psalm?

"It would be right," says Ibn Ezra, "to expound this Psalm with regard to Abraham, because of Melchizedek, only we should find a difficulty in 'Zion,' which was a city of David: and we might set this right by a process somewhat far-fetched; but that which is right in my eyes is that one of the singers composed this Psalm with regard to David, like the Psalm 'Jehovah answer thee in the day of affliction' [Ps. xx.]:...and he composed this Psalm at the time when David's men swore, saying, 'Thou shalt not go out with us into the battle.'" For this reference, see 2 Sam. xxi. 15—17, where David, after escaping death by the hand of a Philistine giant, is thus admonished by his followers. Mendelssohn, agreeing with Ibn Ezra in making David the subject of the Psalm, finds the occasion in the capture of the city Rabbah, which was virtually effected by Joab while David "tarried still at Jerusalem" (cf. 2 Sam. xi. 1, xii. 26—31). This view claims support from v. 6 of the Psalm; מחץ ראש על ארץ רבה *mâchats rôsh al erets rabbâh* being interpreted, "he has wounded the head over the land of Rabbah."

According to these two theories, David is addressed by Jehovah, and assured of victory over his enemies. There is no occasion for him to fight in person, for Jehovah shall make his enemies his footstool. He may rest confidently, while Jehovah achieves victory, and thus confirms the sovereignty newly established at Zion. His people, if required, will flock out in his behalf like a liberal rain or a copious dew; and after Israel has fought, David shall come forth and take tithes of the spoil, "just as Melchizedek took from Abraham" (Ibn Ezra on v. 4). Jehovah, for his sake, lays prostrate even kings; and finally (v. 7) all the enemies have been so terrified before him, that on his march "he has drunk of their streams, and it was not in their power to stop him; therefore he has lifted up his head."—Ibn Ezra.

But can any unprejudiced mind interpret the words, "Thou art a Priest for ever, after the order of Melchizedek," as meaning merely, "Thou shalt take tithes of the spoil as did Melchizedek"? No less preposterous is it to endeavour to evade the natural signf. of the term כהן *côhên* "priest" so as to give it either the meaning "worshipper" or "prince." Even if we allow, that in some few places (as, e.g., in 2 Sam. viii. 17), the common signf. of *côhên* is not to be pressed, here surely the introduction of the tithe-taking priest Melchizedek in the context must necessitate the ordinary rendering. And how was David in any sense "a priest for ever"?

The same objection applies to the theory that Hezekiah is the

subject of the Psalm. This theory, which is one of those mentioned by Rashi, appears to have been first devised by some of the Rabbis of the second century, as a means of escape from the application given by the early Christians. Justin Martyr (*Dial.* § 33, 83) and Tertullian speak of it as a common Jewish interpretation, and endeavour to meet it. Hezekiah is, according to this view, commanded to sit at the right hand of the Temple while God destroys the Assyrian invaders: "Dicunt denique hunc Psalmum in Ezechiam cecinisse, quia is, aiunt, sedit ad dexteram templi, et hostes ejus averterit Deus et absumpserit;—propterea igitur et cetera, 'ante luciferum ex utero generavi te,' in Ezechiam convenire et in Ezechiæ nativitatem" (*Adv. Marc.* v. 9).

But the more common course of the Rabbis, since the time of Christ, seems to have been to interpret the Psalm of Abraham. Rashi commences his commentary with the words, "Our Rabbis have given it an allegorical interpretation with regard to Abraham our father, and I [now] expound it according to their words." His exposition is fanciful as usual, but not without a substratum of common sense. The somewhat singular expression, "has wounded *kings*," in v. 5, is explained by a reference to the four kings whom Abraham overcame, on the occasion when Melchizedek met him and blessed him. In "He shall judge among the dead bodies" (v. 6) he finds allusion, first to the carcases of the animals which Abraham divided (Gen. xv.), then to the drowned bodies of the Egyptian host (Exod. xiv.).

But this line of interpretation is no less objectionable than the other two. Abraham could hardly be called with any propriety a *côhên l'ôlâm* or everlasting Priest, and the supposition that the Psalmist speaks in v. 4 not to Abraham but to Melchizedek—"Thou art a priest for ever, [I swear it] according to my word, O Melchizedek"—merely saves the theory at the expense of the plain drift of the verse, which must be addressed to the same person as vv. 3, 5. Abraham, again, had nothing to do with Zion.

Having recourse to that line of interpretation which best accords with the use of the Psalm by our Lord and His Apostles, we find that the requirements of the Psalm are fully met.

The inspired writer hears Jehovah addressing the Messiah; He bestows on Him the highest place in His kingdom, assuring Him of the final subjugation of all His enemies (v. 1). There appears a vision of this future reign, and of its relations to the kingdoms of the earth. The Messiah comes forth from Zion, dominion is given Him by Jehovah (v. 2): He is surrounded by a multitude of willing adhe-

rents, clad, not in armour, but in the sacred vestments of the sanctuary; He comes forth like the sun at dawn, and truly a dew attends His rising (v. 3): like Melchizedek He combines Priesthood with Kingship, a Priesthood which, as Jehovah Himself has sworn, shall have eternal duration (v. 4). When He wars against the powers of evil, Jehovah shall stand at His right hand, and Himself smite down the hostile kings (v. 5). A brief glimpse of the Messiah's warfare presents itself to the seer: he beholds the Gentiles subjected to His jurisdiction, Death itself, hitherto omnipotent, smitten down before Him (v. 6); he sees the exaltation of the Messiah, but he sees also the previous humiliation and degradation which are the cause of His being exalted (v. 7).

We seem forced to regard this Psalm as *directly* prophetical. At all events we find no certain reference besides the Messianic. Were the author a man of little note, we might conceive that the Psalm could apply primarily (cf. xlv. Introd.) to secular events, that the victor who is treated of is primarily not the Messiah, but some Hebrew monarch or warrior, who is regarded as the type of the Messiah. But of what personage of this kind could David treat? If David is the author of the Psalm, the warrior whom he sees thus befriended by Jehovah and subduing nations will be none other than the Messiah Himself. That David is the author of the Psalm is, as we have said, affirmed not only by the Title, but also by our Lord, and admitted by the earlier Jewish expositors. And there is nothing in the Psalm itself that at all conflicts with such a view. For the occasion, the time of the removal of the Ark to Zion, when David (not in person as a Priest but mediately as did Solomon and "the congregation" in 1 Kings viii.) offered burnt-offerings and peace-offerings, and when Zion became the centre of all spiritual blessings, naturally suggests itself. "The solemnities of such a time may have revived the august traditions of the site, and 'thus have helped David to understand how the true Ruler, Priest as well as King, should be Priest, not after the ancient and venerable order of Aaron, but after the order still more ancient and venerable, of Melchizedek'." Offering thus not in person but mediately, David might have been the more forcibly reminded of the glorious prerogatives of that Descendant who should be Priest as well as King. "In contrast with his own disabilities rather than by way of comparison, he may have described," in this Psalm cx., "the transcendent dignity of one to come." (Dr C. Taylor, *Gospel in the Law*, pp. 20, 21.)

THE LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

1. *a.* Lit. "The utterance of Jehovah to my Lord:" נאם *n'oom* here, as frequently represents the Divine *effatum;* its purport is expressed in hemist. *b.*

b. "Sit Thou on My right hand;" i.e. in the place of highest honour. The fact that among the Greeks such a position was regarded as entailing the greatest dignity, nay, even "participation in the royal dignity and power," is well illustrated by Perowne. We have also clear proof that this was regarded among the Oriental nations as the position of highest honour. Thus it was the custom of the old Arabian kings to have their viceroy (*ridph*) placed at their right hand (cf. Eichhorn, *Monum. Antiquiss. Hist. Arabum*, p. 220); and in Hebrew history we find this position conferred upon Bathsheba, as a high distinction, by Solomon (1 Kings ii. 19), and upon Jonathan by the king of Syria (1 Macc. x. 63). Its assignment to the Messiah reminds us of the description in the Wisdom of Solomon of the personal Σοφία (identified by Philo with the Λόγος) as *τὴν τῶν σῶν θρόνων πάρεδρον* (Wisd. ix. 4).

The point of view corresponds with the time of Christ's Ascension, when, His own labours accomplished, He takes His seat on the right hand of the Father, "from henceforth expecting till His enemies be made His footstool" (Hebr. x. 13), that is, till the Father makes *all* the powers of the world subject to the kingdom of the Son. Thus the conclusion of the earthly course of the Messiah is introduced first, then the phenomena of this course are treated of, till at v. 7 the poet naturally reaches the point from which he started.

2. *a.* "The rod of Thy strength," or "Thy strong rod," H. מטה עזך *mattêh uzz'cá.* The powerful sceptre which is the emblem of the king's power is regarded as a strong healthy shoot or branch growing out of Zion. Dr C. Taylor (*Gospel in the Law*, p. 17) well compares Ezek. xix. 10 *sq.* "Thy mother is like a vine planted by the waters... and she had *strong rods* [מטות עז] for the sceptres of them that bear rule;" observing, "An attempt should be made to preserve the double reference. Perhaps some such rendering as the subjoined might express it, 'The LORD make the sceptre of Thy might to branch forth from Zion.'" For the more direct Messianic use of this metaphor of the branch or shoot, cf. Is. xi. 1. In *b.* we have the address of Jehovah when thus enthroning the Messiah.

3 Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

3. Rend. "*Thy people offer themselves willingly in the day of Thy might*, [clad] *in holy vestments: from the womb of the dawn to Thee* [they come, as] *a dew, attending Thy birth.*"

b. The day of the Messiah's might, that is, the day when He comes forth from Zion, appointed an everlasting Priest and King, is regarded as the day of His birth, just as it is in Hebr. v. 5. This birth is as the dawning of light upon the world (cf. the same conception in Mal. iv. 2, Luke i. 78). The Messiah comes like a rising sun; the dew which attends His rising is the company of His retainers. This much appears certain. But the details of the verse are excessively obscure. On the whole we prefer the above rendg. to the one adopted in our 1st edition "[O Thou who art] from the womb of the dawn, to Thee is a dew attending thy birth." We still demur to the more popular rendg. of hemist. *b.* "From the womb of the dawn comes to Thee the dew of Thy young men," i.e. Thy faithful warriors flock around Thee early and copious as the morning dew. For the H. ילדות *yal'dooth* cannot mean "young men." It=the *time* of youth or of childhood (cf. Eccles. xi. 9, 10), (and hence may well designate the time of earliest infancy), but it is pure assumption, that, like the Eng. "youth" and Lat. *juventus*, it can include the signf. "a body of young men."

The verse is addressed to the Messiah by the Psalmist in person; We proceed to comment on its several clauses.

Offer themselves willingly, lit. "Are willingnesses," H. נדבות *n'dâbôth*. This subst. *n'dâbâh* may mean either "willingness" or "a free-will offering." It is therefore open to us to render either "Populus tuus erit promptitudines" (Rosenm.), or "Thy people are as free-will offerings." Ibn Ezra suggests that the former interpr. should be combined with the metaphor of a copious shower of rain—"נדבות is a short way for [expressing] גשם נדבות"—i.e. *a liberal* or *freely-given* rain: cf. lxviii. 9—"and the meaning is, that if thou hast necessity to make war, thy people will come unto thee on that day as a liberal rain." This idea has been further developed by Mendelssohn, with regard to the succeeding metaphor of the *dew*,—"How beautiful is the figure which likens the act of men who flee to the battle to drops of rain; and the act of young men who are anxious to try their strength in battle to drops of dew, which are smaller and more delicate than rain." Against this view we allege that it is perfectly arbitrary to supply גשם "rain," rather than any other substantive before נדבות.

4 The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.
5 The Lord at thy right hand shall

Of the two allowable renderings, "promptitudines" and "free-will offerings," we prefer the former, as more simple, and especially as harmonizing with Judg. v. 2, 9, where Deborah recounts in song how both the people and the governors *offered themselves willingly* (התנדב) on the day of battle.

In the day of Thy might, i.e. in the day when Thou art thus made mighty by the Divine appointment. ביום חילך *b'yôm chêl'câ* might also mean "in the day of Thy army," but would hardly denote "in the day Thou musterest Thy host to the battle," as Del., Perowne.

[Clad] *in holy vestments* (H. בהדרי קדש *b'had'rêy kôdesh*), lit. "in glories of holiness," i.e. as worshippers of the Messiah. The phrase is altogether different from הדרת קדש xxix. 2, xcvi. 9. It is inaccurately reproduced by the Gr. *περιβολὴ ἁγιάσματος* in Ecclus. l. 11, where Simon the High Priest is said to have "put on the robe of honour, and...made the *garment of the sanctuary* honourable." In one recension of Symmachus we find for בהדרי קדש, *ἐν ὄρεσιν ἁγίοις* (בהררי קדש), and Jerome gives *in montibus sanctis*. This reading introduces the peaks of Mount Zion as the great centre of this assemblage of worshippers—"Thy people offer themselves willingly on the holy mountains;" or, if we could accept the common interpr. of ילדותך, "Thy young men are to Thee as a dew upon the holy mountains." In the one case the clause is taken with hemist. *a*, in the other with hemist. *b*. Such a reference is appropriate enough. There is, however, no reason to doubt the correctness of the present text. As Del. observes, "it was more important to give prominence to the holiness of the equipment than to that of the place of meeting."

From the womb of the dawn [they come] *to Thee* [as] *a dew*. In many particulars, such as its brightness, its copiousness, its early appearance, the dew may be said to resemble this assemblage of retainers. Commentators specially cite the metaphor of 2 Sam. xvii. 11, 12, "I counsel that all Israel be gathered to thee.....as the sand that is by the sea for multitude.....and we will light upon him as the dew falleth on the ground." Here, however, we believe the figure is blended with the latent comparison of the Messiah to the rising Sun; they attend His coming as the dew does sunrise.

Attending Thy birth. The H. ילדתך *yal'duthecâ* may be explained as an accus. of indirect relation (like הכמא in Gen. xli. 40 or מספר in 2 Sam. xxi. 20), or as an accus. of time, i.q. "at the time of Thy birth,"

strike through kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill *the places* with the

for which constr. cf. xci. 6, Gen. xiv. 4, 2 Sam. xxi. 9, and consult Gesen. *Gram.* § 116.

The LXX. rends. this verse Μετὰ σοῦ ἡ ἀρχὴ ἐν ἡμέρᾳ τῆς δυνάμεώς σου ἐν ταῖς λαμπρότησι τῶν ἁγίων σου. ἐκ γαστρὸς πρὸ ἑωσφόρου ἐγέννησά σε, and similarly Vulg., as if reading עַמְּךָ for עִמָּךְ, יְלַדְתִּיךָ (cf. ii. 7) for יְלָדַתְךָ, מְשֻׁחָר for the peculiar form מִשְׁחָר, and (perhaps) קְדֻשֶּׁיךָ for קֹדֶשׁ; the words לֹא טַל are disregarded by both versions, as too by Theod.

4. "After the order of." The H. עַל דִּבְרָתִי *al dibrâthî* has been taken to mean, (1) "Because of:" cf. for this signf. Eccl. vii. 14, viii. 2; thus Targ. rends. "because of righteousness, for that thou art a righteous king," and similarly Kimchi, "Melchizedek" being regarded as an appellative. Hupf. rends. "On account of Melchizedek;" scil. who is the type of Thee: the type being regarded as the ground or cause of the antitype. (2) "According to my word:" the י being regarded as the affix of 1st pers. sing., and דִּבְרָה being taken in the common signf. of דָּבָר. Thus Herder and Geiger, "Thou art a Priest for ever—I swear it by My word—a second Melchizedek." (3) As above. So LXX. and Hebr. vii. 17 (κατὰ τὴν τάξιν), Vulg. ("secundum ordinem"), Syr., Ibn Ezra, and most commentators. דִּבְרָה, which only occurs four times in the O.T., nowhere else bears this meaning, but the closely-related subst. דָּבָר may mean "manner," "fashion" (cf. Gesen.), and this signf. accords well with the etymology of the two substantives, and is most appropriate in the present passage.

Grammatically *dibrâthî* is to be regarded as an old constructive form (such as *Malcî* in the name *Malcî-tsedek*, cf. cxiii. 5 note), and the signf. will be that in the Messiah priesthood is to be united with kingship as it was in Melchizedek, and that for ever.

5. This v. is obviously addressed (as vv. 2, 3) directly to the Messiah, not to Jehovah. The contrary view is taken by some critics, and *A'dônây* "Lord" is understood as the designation of the Messiah, because the Messiah is placed at the *right* hand of Jehovah in v. 1. But there a different period in the great work of the Messiah was before the writer. There *at the end* (see note) He is seated at the right hand of Jehovah, this being the position of greatest honour. But here, during the progress of His work, Jehovah is at the right hand of the Messiah, i.e. according to the Hebrew conception, He stands beside Him as His *helper*, cf. xvi. 8, cix. 31, cxxi. 5. "Shall

dead bodies; he shall wound the heads over many countries.

7 He shall drink of the brook in the way: therefore shall he lift up the head.

strike through," lit. "Has stricken through," or "Has wounded:" a proleptic Perfect. "Kings:" slightly emphatic, i.q. even kings: cf. lxviii. 12.

6. *a.* "He shall judge [exercise punitive judgment, cf. Gen. xv. 14] among the nations:" thus much of the verse is clear, the remainder is extremely obscure; the next clause should probably be rendd. either "He fills [the land] with dead bodies [cf. LXX. πληρώσει πτώματα], or "He is full of dead bodies," cf. 2 Sam. i. 22. Or we might rend. "Him who is full of dead bodies [shall He judge]," scil. He shall judge that power of evil whose reign is coetaneous with that of death. But such personification is not so much in accordance with Hebrew thought. It is also possible to rend. "[Each nation shall be] full of dead bodies."

Hemist. *b* we rendered in our first edition "He has wounded the head of a large land," understanding the allusion to be to the spiritual triumph of the Messiah over the power of sin, the ἄρχων τοῦ κόσμου τούτου (John xii. 31, xvi. 8, cf. 2 Cor. iv. 4, Eph. ii. 2, vi. 12), or יֵצֶר הָעוֹלָם, to whom the whole Gentile world was subject until the Advent of Christ. But despite the prophetic character of the Psalm such direct reference to the *spiritual* victories of the Messiah is hardly warrantable. It is rather the subjugation of *gentile nations* to the dominion of Christ, which is treated of in this and the following verse. With this view the sing. רֹאשׁ *rôsh*, "head," must be treated as if a plur., so that the verse = "He hath crushed or wounded the heads over a large territory," or "He hath crushed over a wide extent of country, heads [of nations]." Thus the LXX. gives συνθλάσει κεφαλὰς κ.τ.λ. But we see no reason why the plural, if intended, should not have been expressed.

The H. מחץ ראשׁ *mâchats rôsh* might also express a literal wounding of the head, cf. the similar expression in lxviii. 21; but this signf. is not appropriate here, and עַל *al* "over" appears to be best taken with רֹאשׁ *rôsh* in signf. "head" or "chief," not with the verb; cf. נגיד עַל in 1 Chron. xxvi. 24.

7. "He shall drink of the brook in the way, &c." This verse is commonly taken as portraying the Messiah as an earthly victor, who, wearied with the battle and the pursuit, is content to refresh himself with a draught from the stream that lies in his path, and then "lifts up [his] head," i.e. continues the work of pursuit with renewed

vigour. So Grotius, Calvin (comparing Judg. vii., where Gideon rejects the soldiers, who are too careful in quenching their thirst), Rosenm., Maurer, &c.

Another interpretation, deservedly rejected by most moderns, is mentioned by Calvin,—"tantam fore caesorum copiam ut eorum sanguis fluat torrentis instar, cujus potu satiatur victor Christus." In the M'tsoodath David, where Abraham is made the subject of the Psalm, the same interpretation appears,—"He has become full of the blood of their slain ones, like one who drinks waters that come abundantly from a stream that overflows by the way."

We believe that the ordinary interpretation is in the main right, but that the force of the עַל־כֵּן *al-cên* "therefore" is more strictly preserved if the verse is regarded as expressing the connection between Messiah's degradation and His *final* exaltation. He is content with a lowly life, while engaged in His work of warfare: *therefore He lifts up* [His] *head*, i.e. for this very reason He is afterwards exalted. The Apostle's argument in Phil. ii. 7–9, at once suggests itself. That the thought was not alien to Hebrew Messianic conceptions is shewn by the noted prophecy of Is. liii, cf. especially v. 12. It is however without a parallel in the other Messianic Psalms, and its appearance in a Psalm presumedly Davidic is very remarkable.

APPENDIX TO PSALM CX.

THE reader is warned against accepting as genuine the citations from Jewish works in Schoettgen's "*Horæ Hebraicæ*," and Raymund Martin's "*Pugio Fidei*." Both works are utterly untrustworthy. Raymund Martin (Ordinis Prædicatorum adversus Mauros et Judæos, fl. cir. 1250) is notorious for the questionable expedients which he adopted in endeavouring to refute the Jews from their own books. With that well-meaning dishonesty[1] which too frequently marked the controversialists of his age, he alters the text of the Talmud, Midrashim, etc. to meet his occasion, and even devises whole passages where convenient. Martin was a sound Hebrew scholar, and as his forgeries are generally clever adaptations and combinations from other parts of Hebrew literature, it is only by reference to the actual texts of these Jewish works that his impostures are betrayed. We may instance his audacious alteration of the text of Siphra d'Be-Rab, Dibbura d'Chobah,

[1] In spite of the late Dr Pusey's defence (*The Fifty-third Chapter of Isai. etc.*, ii. p. xxxv.) of R. Martin against our strictures we see no reason for altering our opinion.

xii. 20. Schoettgen's inaccuracy on the other hand seems to have been merely the result of a scant knowledge of the language. It is most unfortunate that modern commentators have so readily relied on these two authorities. In our Introd. we depend upon no passages but such as we have ourselves verified. The need of this precaution will be seen from the following synopsis of the citations given in Martin's "*Pugio Fidei*," and Schoettgen's "*Horæ Hebraicæ*." We take them in the order in which they occur in Dr Perowne's Commentary, Edit. II. The references in square brackets indicate the position of the passages in the Cremona and Lublin Editions of *Zohar*.

cx. 1. The passage translated from Midrash Tillim in our Introd. is cited in the *P. F.* from Bereshith Rabba. It does not occur there. We regret to see that Dr Perowne makes the yet greater mistake of referring it to the Talmud (Sanhedrin f. 108. 2), thus making it some hundreds of years more ancient than it really is.

According to *H. H.* the Midrash Tillim on Ps. cx. 1 says "God spake thus to the Messiah." No such comment occurs. Schoettgen doubtless misunderstood the following, which is immediately preceded by an application of the verse to *Abraham:* "And so it says of the Messiah, 'And the throne shall be stablished in goodness, and one shall sit upon it': the Holy One, Blessed be He, says 'Sit Thou; and I will make war'." Nor is any Messianic explanation given by the Midrash Tillim on Ps. ii. 7 (*H. H.*): indeed it would be strange if it were, for the comment of the Midrash on בני אתה ii. 7 is expressly intended as תשובה למינים "an answer to the heretics [i.e. Christians]," and does its best to refute the Messianic exegesis.

The following from Râyâ M'hemnâ in Zohar [fol. 112, col. 448 Numbers] may be cited among the Messianic interpretations of the Psalm: "Jacob put his hand cleverly and put the ox [*i.e.* the Messiah, the son of Joseph] on his right, and the lion [*i.e.* the Messiah, the son of Judah] on his left: and therefore said Jehovah to my Lord, 'Sit thou at my right hand[1], O righteous one, over against the Messiah, the son of Joseph;' and said unto him, 'Sit at my right hand, the arm of Abraham in the dispersion of Israel, until I place thine enemies as the footstool of thy feet.'" This (referred to fol. 35, col. 139), is cited in *H. H.* "The righteous (Jacob) spake to the Messiah the son of Joseph, 'Sit thou on my right hand,' etc." The passage of course deals with the Messianic expectation according to the later Jewish mode of thought, but certainly understands our v. 1 as addressed to the *true* Messiah.

[1] i.e. God rectified Jacob's mistake, and put Messiah son of Jacob, not Messiah son of Joseph, on the right hand.

Zohar fol. 35, col. 139 [fol. 36, col. 141,] is inaccurately applied in the *H. H.* It runs thus: "The upper degree said to the lower, Sit on my right hand so as to unite together the West with the South, the left with the right,—in order to break [*H. H.* '*ut conjungas:*' query; is this a misprint for 'ut confringas?'] the power of the nations the idolaters." How far this exegesis is truly Messianic depends on the meaning of the term "lower degree." Elsewhere it denotes the angel who spoke to the Israelites in the Mosaic period. Whether this angel was identified in Zohar with the Messiah is doubtful.

cx. 3, 4. We cannot find that the comments on vv. 3, 4, given in the *P. F.* as from Bereshith Rabba, and quoted at length by Perowne, have any existence in that work, nor do we believe that they were in former times discoverable there. That the Bereshith Rabba (written hundreds of years after Christ) would unconsciously furnish Christians with arguments for the doctrines of the Incarnation, and of the Eucharist, is hardly probable; that Martin would be ready to father passages on the Bereshith Rabba appears likely from his procedure elsewhere.

cx. 6. The meaning of the passage quoted in *H. H.* as from Zohar on Gen., f. 29, col. 113 [f. 30, col. 117], has been quite perverted. After a description of the contents of the fourth *hêclâ*, "wherein are all that have suffered with Messiah," etc. the passage sets before us the Messiah putting on the purple; "and there are engraved and written on this purple all the slain of the other nations." Then this purple goes up and engraves itself on the purple of the Highest King. "Then the Holy One, Blessed be He, prepares to put on [אלבישא, not, as Schoettgen and Perowne, '*to clothe the Messiah with*'] the purple and to [not, '*that He the Messiah may*'] judge nations." In the *H. H.*, Zohar on Exod. fol. 79, col. 324, is quoted as corroborating this passage, as rendd. by Schoettgen. We can find no passage in fol. 79 at all bearing on the subject.

INTRODUCTION TO PSALM CXI.

PRAISE OF JEHOVAH, AS HE REVEALS HIMSELF IN HIS WORKS AND IN HIS LAW.

TITLE. "Hallelujah[1]."

THIS and the two following Psalms bear the title "Hallelujah." Pss. cxi., cxii. form a pair. Both of them are perfect specimens of alpha-

[1] Here, as in cvi., cxii., cxiii., cxxxv., cxlviii., cxlix., cl., wrongly taken by the A.V. as an integral portion of the first verse. See Proleg. chap. VI. "Hallelujah."

betical compositions. In the first eight verses of each Psalm the first sixteen letters of the Hebrew alphabet taken in order commence each a hemistich. The last two verses of each Psalm are divided into three lines each, and the remaining six letters of the alphabet follow in their proper order at the commencement of these divisions. The two Psalms are most closely related to each other in their contents. "While Ps. cxi.," says Hitzig, "celebrates the glory, might, and loving-kindness of Jehovah in the circle of the upright, Ps. cxii. celebrates the glory flowing therefrom, and the happiness of the upright themselves, of those who fear Jehovah." They are probably both of late date and by the pen of the same author; they are polished, indeed almost artificial compositions, and somewhat devoid of originality.

PRAISE ye the LORD. I will praise the LORD with *my* whole heart, in the assembly of the upright, and *in* the congregation.

2 The works of the LORD *are* great, sought out of all them that have pleasure therein.

3 His work *is* honourable and glo-

1. *b*. "Assembly," H. סוֹד *sôd*. Perowne remarks well, "A narrower and more intimate circle is implied than in the word 'congregation' which follows;" see lxxxix. 7 *a*, and xxv. 14, note.

2. *b*. Rend. "*Searched into* [are they] *for all their delights.*" Though we adopt this rendg., we must admit that the sentence is of very doubtful meaning.

There are three different ways in which the Past. Partic. דרוּשִׁים *d'rooshîm* might be rendd. (1) as above, *searched into*, so Del.; (2) "[to be] searched into," cf. xlviii. 1, note; (3) "thrown open to the search;" the Niph. is apparently used in this sense in Is. lxv. 1. The expression לְכָל־חֶפְצֵיהֶם *l'col-cheph'tsêyhem* is also ambiguous; it may be rendd. (α) *for all their delights;* or (β) as Del. "according to all their aims," i.e. in all phases of that which they have in view (cf. Is. xlvi. 10). In both these cases *cheph'tsêyhem* is plur. of subst. *chêphets*. Or the expression may mean, (γ) "to all those that delight in them," *cheph'tsêyhem* being taken as regularly formed from the Pres. Partic. *châphêts*, cf. *ôsêyhem*, "they which do them," v. 10; so Targ. and Syr. Of the many possible rendgs. of the clause the four most noticeable are, (1) as above; (2) "They are to be searched into for all their delights;" (3) "They are thrown open to the search of those who delight in them;" (4) "They are searched into by those who delight in them," for instances of לְ, lit. "to," used of the agent after a pass. verb, see Exod. xii. 16, Neh. vi. 1. Of the ancient versions, we may notice that LXX. has ἐξεζητημένα εἰς πάντα τὰ θελήματα αὐτοῦ, Vulg.

rious: and his righteousness endureth for ever.
4 He hath made his wonderful works to be remembered: the LORD *is* gracious and full of compassion.
5 He hath given meat unto them that fear him: he will ever be mindful of his covenant.
6 He hath shewed his people the power of his works, that he may give them the heritage of the heathen.
7 The works of his hands *are* verity

"Exquisita in omnes voluntates ejus," Jer. "Exquirenda in cunctis voluntatibus suis."

3. *a.* The Hebr. expression is much more forcible; the lit. rendg. of it is, "Honour and majesty [are] His doings;" cf. Gen. iii. 6, "And that it [the tree] was a desire to the eyes," and cix. 4 *b* note. *Poo'lô*, though sing., has a collective force, and denotes God's general doings. *b.* "His righteousness," i.e. His beneficence to man. For this signf. of the H. צדקה *ts'dâkâh*, see note on cxii. 3, where that which is here said of God's righteousness is predicated of the righteousness of the upright, God-fearing man.

4. *a.* Lit. "A memorial hath He made for His wondrous works;" i.e. as Kimchi says, so great are His wonders that He has done, that they will be remembered to all generations: cf. cxii. 6, note. Luther and Delitzsch see in the word "memorial" a reference to the Passover, cf. Exod. xii. 14.

5. "Meat;" H. טרף *tereph*, ordinarily "prey" (as in margin), here "food," as in Prov. xxxi. 15, Mal. iii. 10. For the Root and for a parallel to the thought of the v., cf. הטריפני לחם חקי (Prov. xxx. 8), "provide for me such food as is my share," which is the foundation of the petition *τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον.* The primary reference in our verse is doubtless to God's miraculous preservation of the Israelites in the desert, and more generally to His providential care of all His servants, cf. xxxviii. 25. Theodoret and Augustine naturally enough connect this and the preceding verse with the thought of the Holy Eucharist. Such an application of the words of the Psalm on the part of a Christian is perhaps natural; but it must be remembered that it is *only* an application, and not the primary, nor yet the hidden spiritual meaning of the Psalm.

6. "That He may give," H. לתת *lâ-thêth:* rend. "*in giving*," cf. *lêmôr* "saying," and see cxix. 9, note. A rather curious explanation of this v. is given at the commencement of the Bereshith Rabba (where *lâ-thêth* is taken as meaning "in order to give"). It is said that God has revealed the fact that He is the Creator of the world, in order that it may be evident that He is supreme lord and master of it, and thus (being free to apportion it as He will), cannot be charged with in-

and judgment; all his commandments *are* sure.
8 They stand fast for ever and ever, *and are* done in truth and uprightness.
9 He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend *is* his name.
10 The fear of the LORD *is* the beginning of wisdom: a good understanding have all they that do *his commandments:* his praise endureth for ever.

justice for taking the inheritance of the nations and giving it to Israel.

7. *b.* "Sure:" H. נאמָנִים *nee'mânîm*, cf. xix. 7 *b*.

8. *a.* "They stand fast": H. סמוכים *s'moocîm*, lit. "[are] supported" or "stayed;" the word is used in v. 8 of the next Ps. (and in Is. xxvi. 3) of the state of mind of the God-fearing man.

b. "And uprightness," H. ויָשֶׁר *v'yâshâr*. Elsewhere *yâshâr* is an adject.; here it seems to be a subst. of the form *dâbâr*: the pointing we should have expected is וְיֹשֶׁר.

9. *a.* "Hath commanded:" H. צוה *tsivvâh*, i.e. "Decreed," "Established," cf. cv. 8 *b*, note.

b. This hemist. recalls xcix. 3 *b*, and possibly accounts for the LXX. rendg. of that verse. Here we have "His Name" instead of "He," cf. lxxxiii. 18, note.

10. The first clause of this v. occurs in Job xxviii. 28, Prov. i. 7, ix. 10. "Beginning of," H. ראשית *rêshîth*, probably means here rather "chief point in," Germ. *Hauptsache:* for the connection with ראש cf. that of κεφάλαιον with κεφαλή. "A good understanding:" this rendg. of the H. שכל טוב *sêcel tôb* is correct, cf. Prov. xiii. 15, 2 Chron. xxx. 22. We cannot rend. (after the use of the Hiph. השכיל, Josh. i. 7, 1 Sam. xviii. 5), "good success." "They that do," H. עשיהם *ôséyhem* "*They that do them:*" though the general drift of the word is evident, the exact reference of the pronom. suffix is (as in cvii. 29 *b*) not quite clear. Hitzig (after R. Mosheh) explains it with reference to "wisdom," and "the fear of Jehovah;" but probably it refers to "His commandments," v. 7, or more generally to all those things which an upright man knows to be according to God's will. "His praise," i.e. that of all such men. This last verse serves to introduce the subject of the following Psalm, "ubi hæc ode desinit sequens incipit."

INTRODUCTION TO PSALM CXII.

PRAISE OF THE RIGHTEOUS MAN, AS THE REFLECTION OF JEHOVAH.

TITLE. "Hallelujah."

LXX. after Ἀλληλούια has in some copies τῆς ἐπιγραφῆς [or ἐπιστροφῆς] Ἀγγαίου καὶ Ζαχαρίου. Vulg. "Alleluja. Reversionis Aggæi et Zachariæ."

THIS is an acrostic Psalm of the same formation as cxi. The first eight verses consist of two lines each, the last two of three each, and the twenty-two lines commence with the twenty-two letters of the Hebrew alphabet, taken in order. This Psalm celebrates the man whose conduct is ordered after the Divine pattern, and the Divine attributes of Ps. cxi. are thus here predicated of the servant of God. The two Psalms are probably the work of one hand.

PRAISE ye the LORD. Blessed *is* the man *that* feareth the LORD, *that* delighteth greatly in his commandments.

2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 Wealth and riches *shall be* in his house: and his righteousness endureth for ever.

1. *b*. "[That] delighteth," A.V. rightly; not "He hath...delight" as P.B.V. after the LXX.

2. "Mighty:" H. גִּבּוֹר *gibbôr*, generally used of the might or prowess of a warrior, but not always so, cf. Ruth ii. 1, 1 Sam. ix. 1, Is. v. 22. There is therefore no occasion to render as Hengst. "His seed shall be a warrior in the earth."

3. *b*. "Righteousness." We believe that this subst. צְדָקָה *ts'dâkâh*, and the corresponding adj. צַדִּיק *tsaddîk*, "righteous," in these Psalms cxi., cxii., refer, as in later Hebr., more especially to that form of righteousness which is manifested in "beneficence," or a liberal regard for the wants of others. Hence the association in v. 9 of "righteousness" with acts of mercy to the poor. The words are the same as in cxi. 3 *b*, where they refer to God's beneficence. What is meant in this hemist. may be that when the God-fearing man thus receives the reward of temporal riches, he is not led astray by them, but continues unswerving in his merciful regard for the wants of others: or else that his *character* as a *tsaddîk* ever endures among men, so that he has the long-lived reputation of a beneficent man, as well as wealth and riches. The Rabbinic proverb of later times, *melach mâmôn ts'dâkâh*, "alms-

4 Unto the upright there ariseth light in the darkness: *he is* gracious, and full of compassion, and righteous.
5 A good man sheweth favour, and lendeth: he will guide his affairs with discretion.
6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

giving is the salt of riches," i.e. that which prevents riches from becoming the source of corruption, well illustrates the former explanation; the latter is supported by 6 *b*, "the righteous shall be in everlasting remembrance."

4. Rend. "*There dawns* [even] *in darkness a light for upright men; the gracious, and compassionate, and righteous.*"

a. On the terms *darkness* and *light* see xcvii. 11, note.

b. These adjectives are in the sing.: separate individual characters are probably specified, as all having claim to the denomination "upright."

The "righteous" is the "beneficent" man, cf. 3, note, and is thus naturally classed with the חנון ורחום *channoon v'rachoom*, the man who is gracious, and the man who is compassionate. Observe that in the preceding Ps. these latter adjectives were applied to Jehovah (cxi. 4). Hence in some copies of LXX. κύριος ὁ θεός is added here as the subject of this clause.

5. *a.* Rend. "*Happy the man that sheweth favour and lendeth.*" Corresponding to the אשרי *ash'rêy* "blessed," lit. "O the blessings of," in v. 1 is the adj. טוב *tôb* in this verse, which bears as elsewhere (cf. Is. iii. 10, Jer. xliv. 17) the meaning "prosperous," "happy." The rendg. of the A.V. and Targ. is unallowable, for *tôb*, as preceding the subst. איש *îsh*, must bear to it the relation of a predicate, and so far the LXX. rendg. χρηστὸς ὁ ἀνὴρ ὁ οἰκτείρων κ.τ.λ. is right.

Tôb must not be regarded as a subst. in signf. "O the prosperity of," though *toobêh*, *toobê*, and *toobôhi*, from the subst. *toob*, "happiness," are the Chald. equivalents to the Hebr. *ash'rêy*. Were *tôb* a subst., the prepos. ל *l'* would probably be required before *îsh*.

b. Rend. either "[Who] *can sustain his cause in* [the] *judgment*," or "[Who] *sustains in justice his words*," i.e. keeps faithfully to his word. For this signf. of the verb form כלכל *cilcêl* cf. lv. 22 [23], Prov. xviii. 14. The rendgs. "guide" A.V., "measure" Fuerst, are unauthorized by Biblical usage. The subst. משפט *mishpât* (which cannot mean "discretion,") may mean either "the occasion of judging," "the judgment," in which case, however, the article would perhaps be required, or "regard to what is right," "justice," as in Deut. xxxii. 4.

6. *a.* "Surely:" we rend. כי *cî* by its ordinary signf. "*for*"; this

7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.
8 His heart *is* established, he shall not be afraid, until he see *his desire* upon his enemies.
9 He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.
10 The wicked shall see *it*, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

verse giving us the reason why the man described in v. 5 is to be counted "happy."

Hengst. regards hemist. *b* as strictly parallel with hemist. *a*, and renders "For eternal remembrance he shall be righteous." "For eternal remembrance" is then equivalent to "*for all future time*, as long as men can remember anything." Such a rendg. is however quite unnecessary. What is meant is, doubtless, "the righteous shall be in everlasting remembrance," i.e. the beneficent man, as such, shall be long remembered of men; cf. ver. 3, note, and Prov. x. 7, "The remembrance of (H. זכר *zêcer* as here) the righteous is for blessing." And thus understood, hemist. *b* agrees equally well with hemist. *a*, for it is *because* the righteous is not "moved," deprived that is of his stability of principle, and of the position he has taken, that his memory endures among his fellows "for ever," i.e. according to the Hebr. idiom, for a period to which no definite termination can be assigned. Thus too we have a true parallel to cxi. 4, where it is *added* (cf. 3 *b* with this hemist.) "A memorial hath He made for His wondrous works."

8. Rend. "*His heart relies* [lit. "is relying"], *he shall not be afraid, until he look* [securely and unmoved, cf. liv. 7, xcii. 11] *upon his oppressors*."

a. סמוך *sâmooc*, "relying," recurs in Is. xxvi. 3, where curiously enough it is as here (v. 7) in close conjunction with the similarly anomalous form *bâtooach*, "trusting." On these forms cf. the note on *zâcoor*, ciii. 14.

9. The greater part of this verse is quoted in 2 Cor. ix. 9, where S. Paul is appealing to the Corinthian Church to raise a contribution for the saints at Jerusalem. This is an additional proof that "righteousness" in these two Pss. means specially "beneficence." "His horn shall be exalted, etc.:" cf. lxxv. 4, note.

10. "Melt away," i.e. despair, as in 2 Sam. xvii. 10. Note the correspondence of both the opening and closing clauses of this Psalm to those of Ps. 1.

INTRODUCTION TO PSALM CXIII.

THE GRACIOUS CONDESCENSION OF JEHOVAH TO BE UNIVERSALLY EXTOLLED.

TITLE. "Hallelujah."

IN what Jehovah's condescension had been manifested is not indicated; but the figures in vv. 7—9 most naturally point to the deliverance of the nation from the seventy years' Captivity.

With this Psalm commences the "Hallel" or "Egyptian Hallel" (to be distinguished from the "Great Hallel," which is the proper title of Ps. cxxxvi.), including Psalms cxiii.—cxviii. These Psalms were recited at the three Great Feasts (Passover, Pentecost, Tabernacles), at the New Moons, and on the eight days of the Hanuccâh or Feast of Dedication. At the Feast of Passover the Hallel was divided into two parts, Pss. cxiii.—cxiv. being sung by the assembled guests, before the elevation of the second cup, and therefore before the actual commencement of the meal, Pss. cxv.—cxviii. after the meal, when the fourth cup had been filled. It is generally supposed that this second part of the Hallel was the hymn which our Lord and His Apostles sung (Matt. xxvi. 30, Mark xiv. 26) after the institution of the Lord's Supper, which was apparently connected with the כּוֹס הַגָּדוֹל or fourth festal cup, (see Prolcg. chap. vi. "Hallelujah"). On the last six days of the Passover, vv. 1—11 of cxv. and cxvi. are respectively left out. Del. observes that the *reason* given for this omission is "My creatures, saith the Holy One, Blessed be He, were drowned in the sea, and ought ye to break out into songs of rejoicing?" But this view apparently rests on a misunderstanding or violent straining of the passage in the Midrash. The omission was doubtless primarily intended to distinguish the first (the true feast day) from the six less important days of unleavened bread. The same portions are left out at the Feasts of New Moons, and probably on similar grounds, these occasions being regarded as distinct from and subordinate to the solemn Feasts and Sabbaths.

PRAISE ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD.

2 Blessed be the name of the LORD from this time forth and for evermore.

1—3. Jehovah to be praised by His servants, in all parts of the world.

1. "Servants of the LORD," H. עַבְדֵי יְהוָה; such a designation of

3 From the rising of the sun unto the going down of the same the LORD'S name *is* to be praised.
4 The LORD *is* high above all nations, *and* his glory above the heavens.
5 Who *is* like unto the LORD our God, who dwelleth on high,

the sacred nation is common in the latter part of Isaiah. There too we find עַבְדִּי *abdî* "my servant," applied to the Messiah (cf. Is. lii. 13), as the type of the perfect Israelite, whence comes, in Acts iv. 27, the expression τὸν ἅγιον παῖδα σου Ἰησοῦν, "Thy holy servant Jesus." LXX., disregarding the construction, rends. here Αἰνεῖτε παῖδες τὸν Κύριον. From vv. 2, 3 it appears that the Psalmist already foresees the inclusion of Gentiles among these servants.

3. *a.* i.e. from East to West: throughout the world, cf. l. 1: not from morning till evening, or all the day long.

b. "[Is] to be praised," H. מְהֻלָּל *m'hullâl;* so LXX. αἰνετόν, Vulg. "laudabile," cf. xlviii. 1; we prefer, however, supplying יְהִי *y'hî* "let be" from v. 2, to render, with a very slight difference of meaning, "Let [the LORD'S name] be praised," *laudetur.*

4—6. The reason why:—Jehovah is most High, and yet deigns to care for, not only the Heavens that are so far below Him, but even the Earth beneath the Heavens.

4. Cf. cxlviii. 13.

5. *a.* This expression originates in Exod. xv. 11.

b. The termination *î*, which characterizes all the Participles which occur from this verse to the end of the Psalm, must not be confounded with the final *î* of the second pers. fem. suffixes noticed in ciii. 3. It should rather be classed with the *ô* which is found added to both masc. and fem. nouns so as to form the stat. constr., e.g. *may'nô-mâyim*, "a fountain of water," cxiv. 8: *b'nô B'ôr*, "the son of Beor," Numb. xxiv. 3: *chay'thô erets*, "beast of the earth," Gen. i. 24, cf. Ps. l. 10. Both the *ô* and the *î* seem to be archaic terminations which are preserved especially in poetry and compositions of a majestic style. The oldest trace of this termination is to be found in the stat. constr. of proper names, both Israelitish and Phœnician, e.g. Gamlî-El, Malcî-tsedek, Channî-Baal, and in prepositions (which, as in the Indo-Germanic languages, were originally substantives), e.g. *minnî* (poet. form of *min*) "from," *bilti* "without," *zoolâthî* "besides." Further, we find it attached as a constr. termination to the fem. forms, (*a*) of substantives, Ps. cx. 4, and, according to some, Lev. xxvi. 42; (*b*) of adjectives, Lam. i. 1, Is. i. 21; and (*c*) of Participles both active and passive, Gen. xxxi. 39, Hos. x. 11; and according to the C'thîb text, Jer. xxii. 23, li. 13, Ezek. xxvii. 3. Gen. xlix. 12 is perhaps an instance

6 Who humbleth *himself* to behold *the things that are* in heaven, and in the earth!
7 He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill;
8 That he may set *him* with princes, *even* with the princes of his people.

of its attachment to a masc. adjectival form, and we find it attached to masc. Participles in many passages, as Gen. xlix. 11, Deut. xxxiii. 16, Zech. xi. 17, Exod. xv. 6, Obad. 3, Jer. xlix. 16, Ps. ci. 5, cxxiii. 1, and four times in the Psalm before us. Sometimes it is used where the stat. constr. is apparently unnecessary, a prepos. being prefixed to the second noun, e.g. in Ex. xv. 6, Lam. i. 1, Obad. 3, Hos. x. 11, and our verses 5, 6. Sometimes between the nouns which stand in the genitival relation a word is interposed, e.g. in Gen. xlix. 11, Is. xxii. 16, Mic. vii. 14, Ps. ci. 5, and our verse 7. Once it is even attached to an Infin. (but see note on our verse 8). These irregularities suggest the theory that in some passages this final *î* has nothing to do with the stat. constr., but is rather an obsolete case-ending retained as a poetical embellishment. And if the reading in v. 8 be correct, there would seem to be no other way of explaining its attachment there to the Infinitival form. But in all passages but this it appears possible to detect a latent constructival use, however obscured by irregularity of structure, and we believe that (v. 8 excepted) it is to be regarded always as a mark of the constructive. It may be noted that if we except Lament. i. 1, the irregularity of structure referred to is apparently limited to cases where the form to which the *î* is attached is a Participle.

Perowne observes that "the fact that this long vowel draws to it the accent shews that it is no mere euphonic (paragogic) addition." In Lament. i. 1, Hos. x. 11, however, the accent remains on the preceding syllable.

In our vv. 5, 6, the irregularity is exactly the same as in Hos. x. 11 (*ôlâbtî lâdoosh*, "loving to trample"), the Partic. with this termination *î* being followed by ל *l'* and the Infin.

6. Rend. "*Who looks down as low even as the heavens and the earth.*" The Hiph. of the verb שפל *shâphêl*, followed by לראות *lirôth* "to look," denotes looking down very low, and the ב *b'* before the words שמים *shâmayim* and ארץ *ârêts*, "heaven" and "earth," denotes the *terminus ad quem*, cf. lxxxix. 25, note. The A.V. rendg., and that of the LXX., καὶ τὰ ταπεινὰ ἐφορῶν ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ, are therefore both incorrect.

7—end. Instances of this Divine condescension.

8. "That he may set [him]." H. להושיבי *l'hôshîbî*, lit. "To make to dwell." There is no other instance of an Infin. with this additional

9 He maketh the barren woman to keep house, *and to be* a joyful mother of children. Praise ye the LORD.

î. It may be doubted whether it was originally so written by the Poet, or was a mistake in transcription for *l'hôshîbô* "to make him to dwell," caused by the frequency of the occurrence of this termination *î*.

9. Rend. "*Who maketh the barren housewife to dwell joyfully, the mother of children. Hallelujah.*" Although עקרת *a'kereth*, *barren*, is not necessarily constr., still if it had not been intended that it should be taken with the next word הבית *hab-bayith* "the house," it would have been more natural to write *môshîbî a'kârâh hab-bayith* (or *baythâh*, as in lxviii. 6 [7]), "who maketh the barren to keep house." *A'kereth hab-bayith* may be explained either according to *n'vath hab-bayith*, "the dweller of [in] the house," lxviii. 12 [13], so as to mean "the barren one of a house," "the barren housewife," or, in the more extended signf. of *bayith*, as "the barren one of a *family*," cf. Gen. vii. 1, 2 Sam. vii. 11, etc. Or it would seem possible to rend. "her who is barren in respect of family," *bayith* frequently bearing the signf. "children," "posterity:" *a'kereth hab-bayith* would thus be the exact opposite to the *rabbath bânîm* of 1 Sam. ii. 5. On the whole we prefer the first of these explanations. The mention of *bayith* will then here as in lxviii. 12 [13] be illustrated by the Oriental practice of keeping the female part of the family in a state of seclusion. With reference to this it may be noticed that the Rabbis actually speak of a man's wife as his "house" (e.g. in Mishnah Cippurim 1. 1), and that the same form of speech is current at the present day among the Arabs. The similarity of the Gothic words *heiva* "house" and *hiva* "wife," may perhaps be noticed in illustration of this usage.

אם הבנים *êm hab-bânîm* "the mother of children," is definite, and therefore שמחה *s'mêchâh* "joyful," which is without the article, is to be taken as a predicate, and not as an epithet.

This Psalm and Pss. cxv., cxvi., cxvii. close with a Hallelujah ("Praise ye the Lord"). In each case the LXX. has detached this word from its proper context, and prefixed it as a Title to the Psalm following.

INTRODUCTION TO PSALM CXIV.

NATURE'S COMMOTION BEFORE THE GOD OF THE EXODUS.

TITLE. LXX. Ἀλληλούια.

THIS is the most symmetrical Psalm in the Hallel group, cxiii.—cxviii. It falls naturally into four distinct parts, each consisting of two verses; each verse, again, of two lines, in which there is a carefully maintained parallelism of thought. The first six verses describe generally the miraculous phenomena that accompanied the Exodus. It is not till v. 7 that the name of Him who brought them to pass, "the Lord, the God of Jacob," is introduced. This feature heightens the climax, and adds to the beauty of the Poem. It is not unnatural to suppose that the subject of this Poem is suggested to the Psalmist by the recent deliverance from captivity, and that this (like the majority of the Psalms in Book v.) is a post-exilic Psalm.

WHEN Israel went out of Egypt,
the house of Jacob from a people of strange language;
2 Judah was his sanctuary, *and* Israel his dominion.
3 The sea saw *it*, and fled: Jordan

1. "Of strange language," H. לֹעֵז *lôêz* a ἅπ. λεγόμ. in Bibl. Hebr. The Root לָעַג *lâag* "stammered" is doubtless a cognate form to this: Rashi also compares the form נוֹעַז *nôâz* in Is. xxxiii. 19, observing that the letters נ and ל are interchangeable, and giving as the meaning here, "A people of another language, which is not the holy language [scil. Hebrew]." Targ. rends. *lôêz* by *barb'râê*, LXX. by *βαρβάρου*, and in Rabbinic the phrase בַּלַּעַז means "in a foreign [i.e. non-Hebrew] language."

2. What is meant appears to be, that on the whole nation was then conferred the privilege of having Jehovah for their God and their King. The combination "Judah" and "Israel" in authors posterior to Jeroboam's schism denotes the whole Hebrew people. There is no need to suppose that there is any reference in the first hemist. to the actual site of the Davidic sanctuary on Zion, which was partly in Judah. For a similar combination of the two names, cf. lxxxvi. 1. The subject, to which the possessive pronoun "His" refers, is the name "God," or "Jehovah," not yet expressed, but present in the Psalmist's mind, so that the construction is similar to that of lxxxvii. 1.

was driven back.
4 The mountains skipped like rams, *and* the little hills like lambs.
5 What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou wast driven back?
6 Ye mountains, *that* ye skipped like rams; *and* ye little hills, like lambs?

"Dominion," more strictly "dominions." The plural of this subst. recurs only in cxxxvi. 9. There it appears to be used as denoting the separate "dominations" of the moon and stars in their province, the night. Here it may in like manner denote the several tribes which composed the sacred "dominions." That there is no corresponding plur. in hemist. *a* is merely due to the non-existence of a plural form of קדש *kôdesh* "sanctuary," except in the form קדש הקדשים (A.V. "Holy of Holies").

3. No object is expressed after the verb "saw," but "Him" is probably that which should be supplied: cf. Hab. iii. 10, where treating, as the Psalmist, of the wonders that accompanied Israel's march, the Prophet says, "The mountains saw Thee, and they trembled." Hemist. *a* refers to the miraculous division of the waters of the Red Sea, Exod. xiv.: hemist. *b* to that of the river Jordan, Josh. iii. The two miracles are similarly combined in Hab. iii. 8. Their combination is due to their similarity of character, and to the fact that the one opened and the other closed the journey to the Promised Land.

4. Lit. "The hills like the sons of a flock." The "mountains" are Sinai and Horeb: the "hills" are probably the subordinate peaks of the same range. For the expression "skipped," cf. Exod. xix. 18, "And the whole mount quaked greatly;" Hab. iii. 6, "The everlasting mountains were scattered, the perpetual hills did bow;" and lxviii. 8.

5, 6. The verbs in these vv. ought perhaps to be translated as Presents, the Psalmist treating these events as though now being transacted before his eyes.

7, 8. The whole earth is charged to express its submission to the Lord, the God of Jacob, by a perturbation similar to that of the waters and mountains in old time.

7. *a.* Kimchi strangely regards the H. חולי *chooli*, "tremble thou," as an Infin. constr. with affix of 1st pers. sing., apparently making this verse the reply of the earth—"'My trembling,' [says] the earth, 'is at the presence of the Lord, etc.'" LXX. rends. ἐσαλεύθη ἡ γῆ, perhaps regarding *chooli* as an Infin. constr. with paragogic *yod*, a view which is mentioned by Ibn Ezra.

7 Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;	8 Which turned the rock *into* a standing water, the flint into a fountain of waters.

"The Lord." The Hebr. is אדון *Âdôn:* Del. appears to be right in his observation that *Âdôn* "does not take the article because it finds its completion in the following יעקב (אלוה): it is the same *epizeuxis* as in cxiii. 8."

In v. 8 the might of Jehovah is yet further enlarged upon. Not only does He check the course of tides and rivers, and shake the firmly-grounded mountain; but at His bidding the natures of these works of creation are altogether *interchanged*, and the hardest and least porous rock, the חלמיש *challâmîsh* "flint" (or, perhaps, "basalt"), becomes as it were dissolved in water. This is the connection with the preceding verses; there is however, doubtless, an allusion to Exod. xvii. 6, Numb. xx. 8, 11. Cf. lxxviii. 15, 20. *Challâmîsh* occurs in the same connection in Deut. viii. 15, "Who brought thee forth water out of the rock of flint."

On the final *î* in הפכי *hôpk'cî*, and *ô* in מעינו *may'nô*, see cxiii. 5, note. With this latter form cf. especially בנו בער, Numb. xxiv. 3, 15, and חיתו ארץ, Gen. i. 24 (see Ps. l. 10).

INTRODUCTION TO PSALM CXV.

EULOGY OF THE ONE TRUE GOD.

THE purport of this Psalm is obvious. Jehovah has recently exhibited proof of His care for Israel: the Psalmist therefore, after contrasting the Divine Omnipotence with the utter impotence of the heathen deities, exhorts all believers to place firm faith in Jehovah, promising them that blessings shall result therefrom. The Psalm is plainly intended for liturgical purposes; and conjecture has busied itself with the assignment of its several divisions to Priest, Levites, and people respectively.

Ewald, who supposes that the Psalm was intended to be sung during the offering of sacrifice, gives vv. 1—11 to the congregation, vv. 12—15 to the Priest, and vv. 16—18 to the congregation. It is more generally supposed that a change takes place at v. 9, and Tholuck's

conjecture, that in 9, 10, 11 the first line was sung as a solo by one of the Levites, the second by the whole choir, appears unobjectionable.

In LXX., Syr., Vulg., Arab., and Æth. this Psalm is joined to the preceding; and, as Kimchi pointed out, it appears in this form in some Hebrew copies. But the two Poems have hardly anything in common, and the structure of the one before us is utterly at variance with such an arrangement. It is obviously complete in itself.

NOT unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's sake.
2 Wherefore should the heathen say, Where *is* now their God?
3 But our God *is* in the heavens: he hath done whatsoever he hath pleased.
4 Their idols *are* silver and gold, the work of men's hands.
5 They have mouths, but they speak not: eyes have they, but they see not:
6 They have ears, but they hear not: noses have they, but they smell not:
7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

1—3. Jehovah has given proof of His Divinity, by acts of beneficence and fulfilment of promises.

1. *b.* Lit. "Because of Thy loving-kindness, because of Thy truth."

3. *a.* "But:" rather "*And*," or "*Seeing that.*"

4—7. These proofs contrasted with the impotence of heathen deities.

Cf. Deut. iv. 28, Is. xliv. 9—20, and verses 15—18 of cxxxv. which are probably borrowed from this passage. In all these passages the idols are regarded as the actual deities, not as representations of ideals. Thus the existence of the "natural powers" of heathendom does not come into question. This manner of viewing the subject may result merely from a hearty repugnance to all deification of nature. Or, as Del. observes, experience may have shewn "how little was the distinction made by the heathen worship between the symbol and the thing symbolized." S. Paul's argument in 1 Cor. viii. 5, 6 offers a contrast, "For even if beings named gods *exist*...yet *to us* there is but One God, etc." The early Fathers generally go far beyond this, and attack the heathen deities as actually existent powers of evil.

7. The construction changes here. Lit. the v. runs, "As regards their hands, they cannot handle; as regards their feet, they cannot walk; nor can they utter a sound with their throat." ידיהם *y'dêyhem* "their hands," and רגליהם *rag'lêyhem* "their feet," are thus nominatives absolute, and the conjunction introduces the apodosis; the same constr. occurs in Gen. xxii. 24, Prov. xxiii. 24. Not only cannot these

8 They that make them are like unto them; *so is* every one that trusteth in them.
9 O Israel, trust thou in the LORD: he *is* their help and their shield.
10 O house of Aaron, trust in the LORD: he *is* their help and their shield.
11 Ye that fear the LORD, trust in the LORD: he *is* their help and their shield.
12 The LORD hath been mindful of us: he will bless *us;* he will bless the house of Israel; he will bless the house of Aaron.
13 He will bless them that fear the LORD, *both* small and great.
14 The LORD shall increase you more and more, you and your children.
15 Ye *are* blessed of the LORD which made heaven and earth.
16 The heaven, *even* the heavens, *are* the LORD's: but the earth hath he given to the children of men.
17 The dead praise not the LORD, neither any that go down into silence.
18 But we will bless the LORD from this time forth and for evermore. Praise the LORD.

idols speak (דבר *dabbêr*, v. 5) articulately with their mouths, they cannot even utter indistinct sounds (הגה *hâgâh* in primary signf.) with their throats.

8. Better "*Like unto them may* [or perhaps *shall*] *their makers become:*" cf. LXX. Ὅμοιοι γένοιντο.

9. A charge to faithful trust in Jehovah, with promise of consequent blessing.

In 9—11 we have a change of strain, probably accompanied by a change in the music. It has been suggested that the first hemistiches of these verses were sung as a solo by one of the Levites, and the refrain "He is their help and their shield" by the whole choir. The threefold division in these vv.—"Israel," "house of Aaron," and "fearers of Jehovah"—is as in cxviii. 2, 3, 4. In cxxxv. the "house of Levi" is added. The "fearers of Jehovah" are probably not as in Mal. iii. 16 faithful Israelites, but "the proselytes," the σεβόμενοι τὸν Θεόν of the Acts. Del. observes that though φοβούμενοι the exact Gk. equivalent of יראי does not appear, *metuens* is found as the designation of a Jewish proselyte in a few Latin inscriptions. For the Imper. in vv. 9—11 and for the Fut. in vv. 12, 13, the LXX. has aorists, ἤλπισε, ἤλπισαν, εὐλόγησε.

In 12—15 the promises of blessing are adapted to the form of the charges of 9—11. Probably, as Ewald conjectures, they were sung by the Priest alone.

16. Or "The heavens are Jehovah's heavens," lit. "The heavens are heavens for Jehovah." The collocation of השמים *hash-shâmayim* with *shâmayim* is not to be explained by the use of the phrase שמי השמים (Deut. x. 14, 1 Kings viii. 27, Ps. cxlviii. 4, etc.), though thus understood by LXX. and Targ.

17. Or "It is not the dead who praise the Lord, and it is not

those that go down into silence." The blessings of the covenant, and the duties of gratitude and praise, are, according to the Psalmist's view, limited to this world. Israel's blessing is material: the heavens are Jehovah's; it is the earth that has been given to the sons of men. Similarly, the departed have nothing to do with praise; it is the function only of the living, who receive these blessings. See on these views lxxxviii. 5, note, and cf. especially Is. xxxviii. 18, 19, to which the LXX. rendering here, Ἀλλ' ἡμεῖς οἱ ζῶντες εὐλογήσωμεν τὸν Κύριον may perhaps have been adapted.

INTRODUCTION TO PSALM CXVI.

THANKSGIVING ON RELEASE FROM AFFLICTION.

TITLE. LXX. Ἀλληλούια.

ONE who has experienced an unexpected escape from the jaws of death returns thanks in this Psalm to Jehovah. He describes the forlorn and destitute state in which he lay, and promises to shew his gratitude for deliverance by a life of devotion to Jehovah. Especially he will give sedulous heed to the external ordinances of religion (vv. 13, 14, 17—19). The language of the Psalm seems to indicate that the dangers escaped had been those of grievous sickness. Of the date of the Psalm we have no direct evidence. The phraseology here is sometimes that of Davidic Psalms, but we cannot say that these were used by the Psalmist as his model; the ideas are similar to those of Hezekiah's "writing," Is. xxxviii. 10—20, but it would be precarious to assume that that King is the delivered sufferer. Rather, since the Psalm in several linguistic features closely resembles those immediately preceding, we should infer that it belongs, as those Psalms, to the post-exilic period.

This Psalm is one of those used in the Office for the Churching of Women.

I LOVE the LORD, because he hath heard my voice *and* my supplications.

2 Because he hath inclined his ear

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1. Rend. "*I love Jehovah, because He hears the voice of my humble petitions*;" lit. "I love, because Jehovah hears, etc." What

unto me, therefore will I call upon *him* as long as I live.
3 The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.
4 Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.
5 Gracious *is* the LORD, and righteous; yea, our God *is* merciful.
6 The LORD preserveth the simple: I was brought low, and he helped me.
7 Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.
8 For thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling.

is meant is an habitual hearing on the part of Jehovah; therefore the verb is in the imperf., and = "hears," "is wont to hear." In v. 2 where the *special* and recent occasion of hearing is alluded to the Præt. is introduced. With this v. cf. Ps. xviii. 1, "I will love thee (ארחמך), O Jehovah, my strength." Ibn Ezra, Rashi, Maurer, etc. take אהבתי *âhabtî* "*I love*," here in signf. *delector*, cf. P.B.V., "I am well pleased, etc." Is. lvi. 10, Jer. v. 31, Amos iv. 5 are cited (in our opinion unwarrantably) in support of this view. *The voice of*, H. קולי *kôlî:* this may mean either "my voice" or (regarded as a constr. of the form noticed in cxiii. 5, 6, cxiv. 8, etc.) "the voice of." The appearance of את before קולי, without any copula before תחנוני, appears to warrant the latter rendg. (so LXX. *τῆς φωνῆς τῆς δεήσεώς μου*); the other has the support of the accentuation.

2. "As long as I live," lit. "In my days," cf. Is. xxxix. 8.

3. Lit. "The bands of death compassed me, and the straits of Hades came upon me." Ps. xviii. is still in the Psalmist's mind, see xviii. 5, note. "Straits of," H. מצרי *m'tsârêy:* this subst. occurs again in Lament. i. 3. A reading מְצָדֵי "snares of" is needlessly adopted here by Hupf. "Came upon me," lit. "found me:" for the use of the verb מצא *mâtsâ* "found," where an evil is spoken of as *coming upon* or *befalling* any one, cf. Gen. xliv. 34, Exod. xviii. 8, Deut. xxxi. 17.

5. For these epithets cf. cxi. 4, cxii. 4, where however רחום *rachoom* takes the place of our מרחם *m'rachêm.*

6. "The simple," such as are inoffensive, guileless, ignorant of this world's wisdom. LXX. has *τὰ νήπια*, cf. the use of this expression in Matt. xi. 25. The H. פתי *p'thî* underwent the same transition as the Engl. "silly," and is more frequently used *in malam partem*, denoting the simplicity of one whose moral understanding is dwarfed, cf. Prov. passim.

7. On the pronom. forms *âycî* here, *êcî* v. 19, and *ôhî* v. 12, see ciii. 3, note.

8. *b.* For "falling," rend. "*stumbling.*"

9 I will walk before the LORD in the land of the living.	10 I believed, therefore have I spoken: I was greatly afflicted:

9. *b*. Lit. "In the lands of the living." The meaning is that having escaped that Hades where the union between God and man is (according to the Hebrew idea, cf. lxxxviii. 5, note) altogether broken, he will exhibit his gratitude in the life thus prolonged by "walking before the LORD," i.e. (cf. Gen. vi. 9) by living in more vivid recognition of God's presence.

For a somewhat similar thought cf. Hezekiah's "writing," "The grave cannot praise Thee, death cannot celebrate Thee;—The living, the living, he shall praise thee, as I [do] this day:" Is. xxxviii. 18, 19. In lvi. 13 our vv. 8, 9 are combined.

10. For this difficult verse a variety of rendgs. have been suggested, of which we think only two suit the requirements of Hebrew usage and of the context. 1. Understanding the speaking to which he refers to be the supplication of v. 4 offered up while the affliction was yet instant, we may rend. "*I believed, when thus I spoke*, [but] *I was exceedingly afflicted.*" 2. We may rend. "*I believed when I spoke* [saying] '*I am exceedingly afflicted,*" i.e. he had faith in God at the time when his affliction was most grievous. With both rendgs. the construction of כי *cî* with אדבר *a'dabbêr* is precisely the same as in cxx. 7. In any case האמנתי *hee'mantî* "I believed" must be regarded as absolute, since *cî*, if in signf. "that," should introduce that which was the subject of the Psalmist's confidence: for such a use of this verb cf. Is. vii. 9, Job xxiv. 22, xxix. 24. The LXX. rends. ἐπίστευσα, διὸ ἐλάλησα, and S. Paul cites this form of the verse, as that best known to his converts, in 2 Cor. iv. 13, and Luther gives "I believe, therefore I speak." But *cî* cannot be used in signf. "therefore." Hengst. comments thus, "'*For I did speak,*' which is a sure proof of the presence of faith. Confession and faith are inseparably connected." In his translation however Hengst. gives "I believed therefore did I speak," which introduces an entirely different view of the logical connection. Del. rends. "I believe now when I have to speak [say?] 'I am afflicted very greatly,'" adding, "Thus ver. 10 will consequently contain the issue of that which has been hitherto experienced," while, "on the other hand, v. 11 is manifestly a retrospect. He believes now, for he is thoroughly warned from putting trust in man." But it is surely far more probable that the point of time is the same in both vv. Hitzig, also regarding hemist. *b* as the speech referred to in *a'dabbêr*, rends. "I trust, when I should speak, 'I am greatly afflicted,'" i.e. "I have henceforth confidence, so that I shall not suffer myself to

11 I said in my haste, All men *are* liars.
12 What shall I render unto the LORD *for* all his benefits toward me?
13 I will take the cup of salvation, and call upon the name of the LORD.
14 I will pay my vows unto the LORD now in the presence of all his people.
15 Precious in the sight of the LORD *is* the death of his saints.
16 O LORD, truly I *am* thy servant; I *am* thy servant, *and* the son of thine

be drawn away into the expression of despondency." The LXX. (followed by Vulg.) separates this and the following vv. from what precedes, treating them as forming a distinct Psalm, to which it prefixes the Title 'Αλληλούϊα.

11. "*I said in my disquiet, 'All mankind are failing* [me].'" *Disquiet:* the Rt. חפז *châphaz* denotes restless perturbation, literal or figurative. The Psalmist in his perturbed and distracted state complained that all men failed or disappointed, for he could not find any to help him in his affliction. It would also be possible to rend. "*The whole man* is failing," cf. Eccl. xii. 13; i.e. the whole of my frame is giving way before my disease.

13. "I will take the cup of salvation." The later Jewish use of four cups at the celebration of the Passover, and of a grace cup before the Sabbath-eve and Festival-eve meals is well known. How long before the time of our Lord these rites existed is doubtful, we cannot therefore with certainty find reference to them in this passage. Rashi's comment is "I will bring the drink-offerings for the thanksgivings which I vowed, according as it says 'I will offer to thee the sacrifice of thanksgiving.'"

14. *b.* Rend. "*O may I do so now in the presence of all His people.*" The thought is the same as that in xxii. 25, "I will pay my vows before (*neged*) them that fear Him;" but the form *negdâh* is an adaptation to the *nâ* (i.q. *ânnâh* v. 16) "O now" following, and expresses an earnest petition. The Psalmist prays that he may be able to fulfil this intention of performing the vows made in affliction, yea that he may do so in the presence of the congregation of Jehovah. One is reminded of Hezekiah's yearning to enter the "house of the LORD," while yet afflicted by sickness, Is. xxxviii. 11, 20, 22.

15. "Precious," H. יקר *yâkâr*, here in its primary signf. "*Weighty*," i.e. it is no light matter to Jehovah that His pious worshippers perish. The constr. here is peculiar; for in the Hebrew the equivalent to "the death of His saints" is "the death (*ham-mâv'thâh* a lengthened form used perhaps to mark the ellipsis following) to His saints," i.e. as the Targ. rends. it, "the death which is sent on His saints."

16. *a.* Lit. "O now Jehovah [hear me]! for I am Thy servant." It is perfectly needless to suppose that in the phrase "the son of Thine

handmaid: thou hast loosed my bonds.
17 I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.
18 I will pay my vows unto the LORD now in the presence of all his people,
19 In the courts of the LORD'S house, in the midst of thee, O Jerusalem. Praise ye the LORD.

handmaid" the Psalmist "is mindful of his pious mother," Del. The phrase merely denotes "a home-born slave," and is here as in lxxxvi. an expansion of *abd'câ* "Thy servant," cf. lxxxvi. 16, note. In "Thou hast loosed my bonds" there is no confusion of metaphor: the bonds are those "bands of death," which are mentioned in v. 3; being released from these the Psalmist can live in his true position, bound to the active service of Jehovah. The ל *l* which here marks the accus. is peculiar.

18. The same words as in v. 14, where see note.

INTRODUCTION TO PSALM CXVII.

DOXOLOGY OF THE UNIVERSAL CHURCH.

TITLE. LXX. Ἀλληλούια

THIS short composition is remarkable only as expressing a clear conviction that the Gentile world is destined to join in the worship of Jehovah. There is no occasion to doubt that it forms by itself a distinct Poem, though in many MSS. it is joined with the following Psalm. It may have been intended to be sung as a doxology after other Psalms, or at the beginning or end of the Temple-service. It is used daily in the Evening Service of the Greek Church.

O PRAISE the LORD, all ye nations: praise him, all ye people.
2 For his merciful kindness is great toward us: and the truth of the LORD *endureth* for ever. Praise ye the LORD.

1. Quoted by S. Paul in Rom. xv. 11, in illustration of the extension of God's free grace to the Gentiles.

"All ye people," or "All the peoples." אמים *ummîm* "peoples," nowhere else occurs, though the kindred substantives in Chald., Syr. and Arab. are very common. We have אמות *ummôth*, plur. of an

unused sing. אמה *ummâh*, in Gen. xxv. 16, Numb. xxv. 15, and *ummîm* may be regarded as a combination of this word with the ordinary לאמים *l'ummîm* "peoples." Or, as Fuerst suggests, it may be regarded as formed from *ummâh* after the Aramaic, where אַמָּא has only אַמִּין in the plur. The double form of the plural meets us in the Hebr. substantives עב "cloud," שנה "year," דור "generation."

2. God's "merciful kindness" חסד *chesed*, and "truth" אמת *e'meth* (i.e. faithful remembrance of promises), towards Israel are set forth as the cause of Gentile thanksgiving, Gentile and Jew being here regarded as members of one body, as frequently in the later chapters of Isaiah. *Chesed* and *e'meth* are similarly conjoined in lxxxv. 10, cxv. 1.

INTRODUCTION TO PSALM CXVIII.

A FESTAL GATHERING OF THE REINSTATED NATION.

TITLE. LXX. Ἀλληλούια.

THIS is evidently a liturgical Psalm. It commences with the common liturgical formula, "O give thanks unto the LORD, etc.," and appears to be, in part at least, adapted for antiphonal singing. Its tone and phraseology bespeak the glad time when the reinstated exiles busied themselves with the restoration of the Temple and of the national rites; and v. 24 directs us to some special festal occasion of that period.

Four such occasions have been suggested.

(1) The first celebration of the Feast of Tabernacles in the seventh month of the first year of the Restoration: Ezra iii. 4 (Ewald).

To this we object: *a.* At the time the Ps. was written the Temple was, it would seem, completely restored, cf. vv. 19, 20, 22. *b.* The nation had now completely triumphed over the opposition of its enemies (vv. 5, 10—13). But at this celebration of Ezra iii. the foundation of the Temple was not yet laid; the altar alone had been restored, and great obstacles might be expected to oppose further progress in the work (cf. Ezra iv.).

(2) The laying of the foundation-stone of the Temple in the second month of the second year: Ezra iii. 8—13 (Hengstenberg). To this the same objections apply.

(3) The dedication of the Temple in the twelfth month of the seventh year of Darius: Ezra vi. 15—18 (Delitzsch). Against this

theory is the historical connection of the Psalm with the Feast of Tabernacles, *vide infra*.

(4) The extraordinary celebration of the Feast of Tabernacles after the completion of the second Temple: Nehem. viii. 13—18 (Stier).

The arguments sometimes adduced as in favour of occasion (1) apply yet more forcibly to this more noted celebration. We find in later times that "v. 25 was the festal cry amidst which the altar of burnt offering was solemnly compassed, on the first six days of the Feast of Tabernacles once, and on the seventh day seven times. This seventh day was called the Great Hosanna [cf. 25, note], and not only the prayers for the Feast of Tabernacles, but even the branches of willow trees, including the myrtles which are bound to the palm branch [לוּלָב *loolâb*]...were called Hosannas (הוֹשַׁעְנוֹת, Aram. הוֹשַׁעְנִי)." The Psalm itself, declaring, as it does, that the "voice of rejoicing and salvation is in the *tabernacles* of the righteous," may perhaps be regarded as making direct allusion to this Feast. Lastly, that the LXX. connected this Psalm with a Feast of Tabernacles appears probable from its rendering of v. 27, see note. And whatever its value as a translation, the testimony of the LXX. as to the liturgical use of the Psalms is of the highest importance.

The Psalm therefore appears to find its natural origin in a Feast of Tabernacles. And this celebration of Nehem. viii. 13—18 being open to neither of the objections which preclude that of Ezra iii. 4, may be fairly regarded as the actual occasion of its composition.

To trace the antiphonal character of the Psalm throughout is hopeless: the most plausible view perhaps is that vv. 1—19 were sung by the procession on its march towards the Temple, vv. 20—27 by those who received it at the Temple-gate, and vv. 28, 29 by both the choirs.

O GIVE thanks unto the LORD; for *he is* good: because his mercy *endureth* for ever.
2 Let Israel now say, that his mercy *endureth* for ever.
3 Let the house of Aaron now say, that his mercy *endureth* for ever.
4 Let them now that fear the LORD say, that his mercy *endureth* for ever.
5 I called upon the LORD in dis-

1. Verses 1—4 form a prelude, in which the doxology in common use at the time of the return from Babylon (cf. cvi. 1, cvii. 1) is taken up and expanded. As we have before observed, the H. חסד *chesed* occurring in all four verses is "*gracious goodness*" rather than "mercy." In 2—4 the Psalmist's appeal falls into the same divisions as that of cxv. 9—11. It first names Israel, i.e. the Hebrew laity in general; then the Priests; then the σεβόμενοι, or proselytes.

tress: the LORD answered me, *and* *set me* in a large place.
6 The LORD *is* on my side; I will not fear: what can man do unto me?
7 The LORD taketh my part with them that help me: therefore shall I see *my desire* upon them that hate me.
8 *It is* better to trust in the LORD than to put confidence in man.
9 *It is* better to trust in the LORD than to put confidence in princes.
10 All nations compassed me about: but in the name of the LORD will I destroy them.

5—18. An account of a recent deliverance effected by Jehovah. Here and throughout the remainder of the Psalm the writer personifies his nation.

5. More correctly "*From out of the straits* [into which I had come] *I called upon Jah; Jah answered me* [by setting me] *in a broad place.*" In Hebr. breadth of room denotes a situation of comfort and liberty, just as the opposite term "straits" denotes discomfort and constraint, see xxv. 17, note. The pregnant construction in hemist. *b* is similar to that of xxii. 21 [22], lxxiv. 7.

The H. יה *yâh* in this hemist. we rend. "Jah," i.q. "Jehovah" (as in hemist. *a*) after the Targ. Vulg. and A.V. It is certainly possible however that יה should be attached as a final syllable to מרחב "broad place," so that we should read מרחביה, a prolonged form expressing the highest degree of comparison, cf. מאפליה "deepest darkness," Jer. ii. 31. The rendg. will then be, "He answered me [by setting me] in a very broad place." The LXX. appears to have had this reading, which has also the support of the Masora (cf. Baer's Psalter), and the Talmud Babli *Pesachim* 117 *a*.

6. *a*. Lit. "Jehovah is for me;" the same words recur in 7 *a*: the rest of this v. is apparently based on v. 4 of the Davidic Psalm lvi.

7. Or "Jehovah is for me, among those that help me; and I, I shall look [confidently] upon those that hate me."

8, 9. "Trust in," lit. "Take refuge in."

10. *b*. Rend. "*It is by the name of Jehovah that I have cut them off.*" There is no occasion to regard "by the name of Jehovah" here as an oath, or appeal to Jehovah to bear witness that he should yet cut off his enemies. We decidedly prefer to regard אמילם *a'mîlâm* in vv. 10, 11, 12, as an Imperf. of succession, referring to an extermination which succeeded this gathering together of all the nations, and which is only just accomplished. Such an use of the Future is very common. The strictly Future sense here seems inapplicable, for the enemy is *already* extinct, v. 12; he had indeed tried to thrust Israel aside, but the latter has been rescued by Jehovah, v. 13. This view of the verse is favoured by the LXX.'s καὶ τῷ ὀνόματι κυρίου ἠμυνάμην αὐτούς. The root of אֲמִילֵם *a'mîlâm* (=*a'mîlêm*, cf. similar forms in lxxiv. 8, Numb.

11 They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.
12 They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.
13 Thou hast thrust sore at me that I might fall: but the LORD helped me.
14 The LORD *is* my strength and song, and is become my salvation.
15 The voice of rejoicing and salvation *is* in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.
16 The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.
17 I shall not die, but live, and declare the works of the LORD.
18 The LORD hath chastened me sore: but he hath not given me over unto death.
19 Open to me the gates of righteousness: I will go into them, *and* I will praise the LORD:

xxi. 30, Exod. ii. 17, xxix. 30) or according to Baer's text אֲמִילָם *a'mîlam* (cf. יְחִיתֵן Hab. ii. 17), is מל *mâl* or מלל *mâlal* "cut off," cf. xc. 6 and lviii. 7, note. Hengst. needlessly infers that the commoner use of *mâl* compels us to find here the figure of "a forced circumcision," representing a victory over the heathen, the uncircumcised.

12. "Like bees:" cf. Deut. i. 44, "And the Amorites.....came out against you, and chased you as bees do." "As the fire of thorns," an emblem of short-lived fury, such material blazing only for a few moments, cf. lviii. 9.

13. Rend. "*Thou didst indeed thrust me aside that I might fall, but Jehovah helped me.*" *Thou*, the enemy individualized. LXX. preserves the general signf. in its ὠσθεὶς ἀνετράπην τοῦ πεσεῖν.

14. Lit. "Jah is my strength and my song;" these words are taken from the song of Moses, Exod. xv. 2, and occur also in Is. xii. 2. "My song," H. זמרת *zimrâth* (=זמרתי). Cf. the form נַחֲלָת "my inheritance," xvi. 6.

15. "Doeth valiantly," lit. "achieves strength," here and in 16 *b*. The same phrase occurs in lx. 12, cviii. 13, Numb. xxiv. 18.

16. "Exalted:" H. רוממה *rômêmâh*, probably an adj. from רָמָם (=רָם), cf. שׁוֹמֵם from שָׁמֵם. That it is a Pause form of the active verbs either Past Pi., = "has exalted," or Partic. Pi. for מרוממה "is exalting," with the object unexpressed, is not probable, and the accentuation (at all events in the former case) would be *milêl* instead of *milra*. LXX. however rends. ὕψωσέ με.

17. Rend. "*I shall not die, nay I shall live*, etc."

19. "Open to me," perhaps a literal request of the festal company, who have now reached the Temple-gate, responded to in vv. 20—27 by the Levites, who receive the procession: see Introd.

20 This gate of the LORD, into which the righteous shall enter.
21 I will praise thee: for thou hast heard me, and art become my salvation.
22 The stone *which* the builders refused is become the head *stone* of the corner.
23 This is the LORD's doing; it *is* marvellous in our eyes.
24 This *is* the day *which* the LORD

20. Rend. "*This is the gate* [which belongs] *to Jehovah; righteous men shall enter into it.*" This verse explains the phrase "gates of righteousness," v. 19, as meaning those through which the righteous pass when wishing to join in the service of Jehovah. Cf. Is. xxvi. 2 "Open ye the gates, that the righteous nation...may enter in."

22. The "stone" obviously means the Jewish nation, once exiled and contemptible, now reinstated, and honoured by the Presence of Jehovah in the New Temple. The figure is borrowed from the lately completed work of building. The head corner-stone (cf. Job xxxviii. 6) is important as that which unites two walls, and supports the roof. It may possibly have been a custom to render this stone conspicuous with carving and decorations. The same metaphor occurs in Is. xxviii. 16 "Behold I am He who has laid in Zion a stone; a stone well-tried, a well-founded precious corner-stone," which passage as Dr Perowne well remarks is the connecting link between this verse in its original context and its Messianic[1] application in the N.T. (cf. Matt. xxi. 42—44, Mark xii. 10, 11, Luke xx. 17, Acts iv. 11, 1 Pet. ii. 7). Cf. also the utterance against Babylon in Jer. li. 26 "They shall not take of thee a stone for a corner, nor a stone for foundations." The figure in this v. does not admit of exposition in detail; the Gentiles are of course those who 'refused' Israel, but Kurtz in vain labours to prove that they can with propriety be regarded as 'builders.' It is quite needless to suppose that there is reference here to any incident in the recent work of building, and Plumptre's conjecture (ap. Perowne) that some fragment of the Old Temple, considered useless by the architects, had been happily preserved by the Priests as suitable for the head corner-stone, is fanciful in the extreme.

23. *a.* Lit. "From with Jehovah is this:" i.e. this is effected by the marvellous might of the Divine Presence.

24. *a.* "Day:" the H. יוֹם *yôm* may here mean the "*day*" of the

[1] Note that Rashi cites this verse in illustration of the Messianic interpr. of Micah v. [1], "*Small to be among the tribes of Judah.* Thou wert worthy to be small among the families of Judah by reason of the profanation of Ruth the Moabitess, which was in thee. *From thee shall there come forth one for me*, the Messiah, the Son of David, and thus it says, 'The stone which the builders refused.'"

hath made; we will rejoice and be glad in it.
25 Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.
26 Blessed *be* he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.
27 God *is* the LORD, which hath shewed us light: bind the sacrifice with cords, *even* unto the horns of the altar.

feast now celebrated, or, with reference to the two vv. preceding, the "*time*" appointed by Jehovah for raising Israel from its degradation.

25. "Save...I beseech thee:" H. הושיעה נא *hôshîâh nâ*, "*Hosanna*," LXX. σῶσον δή. With this cry, and with the recitation of 26 *a*, the multitude greeted Jesus on the occasion of His triumphal entry into Jerusalem; cf. Matt. xxi. 9.

26. *a*. "We" probably means the company of Priests and Levites (not, as the Midrash states, the people of Jerusalem), who receive the congregation which has ascended the Temple-hill (cf. Introd.). The rendg. favoured by the accents is "Blessed in the name of the LORD be he that cometh," and bearing in mind that "Blessed be...in the name of the LORD" was a common formula (cf. cxxix. 8, Numb. vi. 27, Deut. xxi. 5, etc.) we are inclined to think that this is what the Psalmist means.

b. "Out of the house of the LORD," lit. "From the house etc.," appears to mean that they who bless are standing in the Temple. Del. however apparently understands the clause as qualifying the accus. "you,"—"Ye who belong to His house, and to the church congregated around it,"—comparing lxviii. 26 "[Ye who are] from the fountain of Israel."

27. *a*. Rend. "*Jehovah is God* [H. *Êl*], *and hath shewed us light:*" the latter clause perhaps refers, as Perowne suggests, to the priestly blessing, "Jehovah make His face shine [or "shew the light of His face," the same verb as here] upon thee."

b. "Unto"=not "To," but "*As far as*," H. עד *ad*. What is meant by binding the *sacrificial victim* (חג *chag*, commonly "feast," but used in this sense in Exod. xxiii. 18, Mal. ii. 3), as far as the altar-horns is uncertain. Perhaps Delitzsch's view is the most plausible, that the number of victims, on this occasion (not necessarily that of the Dedication) being very great, the binding of them had to go on in all parts of the court, even up to the projecting horns of the altar. We own we are not satisfied with this, but it is far better than Hengst.'s interpr.—until it is raised upon the horns of the altar and sacrificed, and Perowne's (after that of the M'tsoodath Dâvîd)—"till it is sacrificed, and its blood sprinkled on the horns of the altar." Both these require far too much to be supplied. The altar in Herod's

28 Thou *art* my God, and I will praise thee: *thou art* my God, I will exalt thee.

29 O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

Temple had, according to the Mishnah, a number of brazen rings on the north side, to which the animals were secured. Presuming that such rings were arranged one above another up to the projecting horns on the summit of the altar, we might interpret this passage to mean that all of them, from the lowest upward, would have to be employed by reason of the multitude of victims. But we do not know that there were such rings on the altar of Zerubbabel's Temple. The LXX. rends. συστήσασθε ἑορτὴν ἐν τοῖς πυκάζουσιν [scil. κλάδοις] ἕως κ.τ.λ., doubtless finding allusion to the leafy boughs, which formed the booths used at the Feast of Tabernacles, cf. Jerome's "Frequentate solemnitatem in frondosis." Symm. as if transposing the prepos., συνδήσατε ἐν παηγύρει πυκάσματα. In Ezek. xix. 11, xxxi. 3, 10, 14, עבתים may possibly mean "tangled branches," but this signf. is irrequisite here.

28. This verse is based on Exod. xv. 2. According to Del. this is the response of the congregation; while in ver. 29 we have a *Hôdoo* in which all the voices join.

INTRODUCTION TO PSALM CXIX.

GOD'S REVEALED WORD THE SUPPORT OF THE AFFLICTED.

TITLE. LXX. Ἀλληλούια.

THIS is the most artificial composition in the Psalter. It consists of one hundred and seventy-six verses, broken up into twenty-two divisions of eight verses each. Each division is appropriated by one of the twenty-two letters of the Hebrew alphabet; the eight lines of the first division opening each with a word beginning with the letter Aleph, the eight of the second with a word beginning with Beth, and so on throughout the alphabet. The number of the letters of the alphabet is also the number of times that the name of Jehovah occurs in the Psalm. Nor does the mechanical arrangement stop here. The Masorites observe that every verse, save the 122nd and 132nd, contains a reference to the Law under one of ten designations, "Law," "Word," "Saying," "Testimonies," "Way," "Precepts," "Statute,"

"Commandment," "Judgment," "Faithfulness" (or, according to another reading, "Righteousness").

Very diverse conjectures have been propounded with regard to the origin and intention of this singular composition. Ewald, for instance, regards the Psalm as the long prayer of an aged and experienced teacher; Delitzsch, on the other hand, reasonably insists that vv. 9 sq. and 99, 100 shew that the writer is yet in his youth. Hupfeld and Hengstenberg renounce all hope of finding system or unity in the Psalm, and treat it as a series of unconnected aphorisms, while Delitzsch endeavours to trace throughout each "ogdoad" a distinct and sustained line of thought.

We maintain the unity of the Psalm, and think it is clear that its writer is in affliction on account of his adhesion to God's commandments, which has brought down upon him hatred and persecution on the part of those in power. It may, perhaps, be inferred from vv. 61, 109, that this hatred has manifested itself in attempts on his personal liberty. Delitzsch conjectures that the author writes within the walls of a prison; and certainly the monotonous, mechanical style of this Poem might suggest that the ideas of the writer are constrained by external circumstances. Much as the devoted piety of the writer appeals to our admiration, it must be confessed that, regarded as a Poem, his composition is altogether lacking in warmth and originality. These dreary mechanical ogdoads may well be the production of a hapless captive, whose reflections are almost wholly turned inward, and who busies himself day by day with embodying in an artificial form those reminiscences and spiritual experiences which are his only source of consolation. To connect this Psalm with any one period of Jewish history is now simply impossible. Its place in the Psalter is *à priori* a ground for assigning it to a time as late as that of the Captivity. But how can we venture to assign the Psalm to any one epoch, when we cannot even ascertain whether the godless oppression which he complains of is that of a Jewish or a foreign magistracy?

ALEPH.

BLESSED *are* the undefiled in the way, who walk in the law of the LORD.
2 Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart.
3 They also do no iniquity: they walk in his ways.
4 Thou hast commanded *us* to keep thy precepts diligently.

3. A.V. rightly. LXX. on the other hand οὐ γὰρ οἱ ἐργαζόμενοι... ἐπορεύθησαν, and P.B.V. "They that do no wickedness walk etc."

5 O that my ways were directed to keep thy statutes!
6 Then shall I not be ashamed, when I have respect unto all thy commandments.
7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.
8 I will keep thy statutes: O forsake me not utterly.

BETH.

9 Wherewithal shall a young man cleanse his way? by taking heed *thereto* according to thy word.
10 With my whole heart have I sought thee: O let me not wander from thy commandments.
11 Thy word have I hid in mine heart, that I might not sin against thee.
12 Blessed *art* thou, O LORD: teach me thy statutes.
13 With my lips have I declared all the judgments of thy mouth.
14 I have rejoiced in the way of thy testimonies, as *much as* in all riches.
15 I will meditate in thy precepts, and have respect unto thy ways.
16 I will delight myself in thy statutes: I will not forget thy word.

GIMEL.

17 Deal bountifully with thy servant, *that* I may live, and keep thy word.
18 Open thou mine eyes, that I may behold wondrous things out of thy law.
19 I *am* a stranger in the earth: hide not thy commandments from me.
20 My soul breaketh for the longing *that it hath* unto thy judgments at all times.

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5. "O that:" אַחֲלַי *ἅπ.* λεγόμ. = אַחֲלַי of 2 Kings v. 3. It is doubtless a combination of אַח "O," and לוּ Aram. לַי "would that."

9. "By taking heed [thereto]:" or "By keeping watch on himself," for the verb שׁמר *shâmar* can be used thus without *naphshô*, cf. Josh. vi. 18. For the Infin. with ל *l* expressing the means or agency, Is. xlii. 7, li. 16 may perhaps be compared.

"According to Thy word," כִּדְבָרֶךָ: this is doubtless the correct reading. Several MSS. and Versions however have the plur. form of דבר here, and in vv. 16, 17, 25, 28, 42, 101; as too of אמרה in vv. 11, 103, 148, 162: דְּבָרֶךָ and אִמְרָתֶךָ appear however to be the correct readings throughout the Psalm.

11. "Thy word," or "Thy saying" (אִמְרָתְךָ, see cv. 19 *b*, note), a different term from that of v. 9, and one that recurs in vv. 38, 50, 58, 67, 82, 103, 116, 123, 133, 140, 148, 154, 158, 161, 162, 170, 172. No distinction is made in A.V. between this and the other term, and the actual distinction is so slight that we content ourselves with this indication of the passages where the former, the less usual word, occurs.

20. *a.* "Breaketh:" גרסה *gâr'sâh* *ἅπ.* λεγόμ. = "is broken small," "*is crushed*:" cf. the cognate verb הָרַס, and the subst. גֵּרֶשׁ "gravel." The verb and its derivatives are common in Chald. and Syr.; cf. too the Arab. *garasha, contudit.* LXX. rends. by ἐπεπόθησεν.

תאבה, here only, = תאוה: the Rt. תאב "longed" occurs only in this Psalm—vv. 40, 174. For the ל of cause, cf. Numb. xvi. 34, Job xxxvii. 1.

21 Thou hast rebuked the proud *that are* cursed, which do err from thy commandments.
22 Remove from me reproach and contempt; for I have kept thy testimonies.
23 Princes also did sit *and* speak against me: *but* thy servant did meditate in thy statutes.
24 Thy testimonies also *are* my delight *and* my counsellors.

DALETH.

25 My soul cleaveth unto the dust: quicken thou me according to thy word.
26 I have declared my ways, and thou heardest me: teach me thy statutes.
27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.
28 My soul melteth for heaviness: strengthen thou me according unto thy word.
29 Remove from me the way of lying: and grant me thy law graciously.
30 I have chosen the way of truth: thy judgments have I laid *before me*.
31 I have stuck unto thy testimonies: O LORD, put me not to shame.
32 I will run the way of thy commandments, when thou shalt enlarge my heart.

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21. The position of ארורים *a'roorîm* "cursed," as a predicate is peculiar. Perhaps the rendg. should be: "Thou hast rebuked the proud, they that err from Thy commandments are accursed." This is contrary to the accents, but has the support of LXX. and Syr.

22. "Remove," H. גַּל *gal;* not i.q. גֹּל *gôl* "roll away," but from גלה in signf. "uncover:" "remove the cloak of reproach, etc., by which I am shrouded," cf. Is. xxii. 8.

23. "Did...speak," lit. "Did speak one with another," H. נדברו *nidb'roo.* Princes held quasi-judicial sessions, and conferences, with the object of suppressing him.

24. "[And] my counsellors," H. אנשי עצתי *an'shêy a'tsâthî,* lit. "men of my counsel," for which LXX. has καὶ ἡ συμβουλία μου τὰ δικαιώματά σου, as if reading וְחֻקֶּיךָ עֲצָתִי.

26. "Declared," i.e. made confession of them, laid them open before Thee.

28. "Melteth," H. דלפה *dâl'phâh,* for which LXX. has ἐνύσταξε, as if reading דמכה.

29. *a.* "The way of lying," i.e. every way which deviates from God's law and "judgments," which (v. 30) are "the way of truth."

b. Lit. "And favour me with Thy law:" the constr. is that of the double accus. as in li. 13 [14]. The P.B.V.'s "And cause Thou me to make much of Thy law" is quite indefensible.

32. "To enlarge" or "make broad the heart," denotes the rescuing of it from cramping terrors, and giving it εὐρυχωρία, cf. xxv. 17, cxviii. 5, notes.

HE.

33 Teach me, O LORD, the way of thy statutes; and I shall keep it *unto* the end.

34 Give me understanding, and I shall keep thy law; yea, I shall observe it with *my* whole heart.

35 Make me to go in the path of thy commandments; for therein do I delight.

36 Incline my heart unto thy testimonies, and not to covetousness.

37 Turn away mine eyes from beholding vanity; *and* quicken thou me in thy way.

38 Stablish thy word unto thy servant, who *is devoted* to thy fear.

39 Turn away my reproach which I fear: for thy judgments *are* good.

40 Behold, I have longed after thy precepts: quicken me in thy righteousness.

VAU.

41 Let thy mercies come also unto me, O LORD, *even* thy salvation, according to thy word.

42 So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

44 So shall I keep thy law continually for ever and ever.

45 And I will walk at liberty: for I seek thy precepts.

46 I will speak of thy testimonies also before kings, and will not be ashamed.

47 And I will delight myself in thy commandments, which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

ZAIN.

49 Remember the word unto thy servant, upon which thou hast caused me to hope.

50 This *is* my comfort in my affliction: for thy word hath quickened me.

51 The proud have had me greatly in derision: *yet* have I not declined from *thy* law.

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33. "Unto the end:" עֵקֶב *êkeb* in signf. *ad extremum* is peculiar to this Psalm. It recurs in ver. 112.

36. "Covetousness:" H. בֶּצַע *betsa*, primarily "booty," then the act or intention of getting unlawful gain, "rapaciousness." Why there is mention of this sin one cannot tell; possibly the afflicted writer had been tempted by bribes to act contrary to his principles.

37. דְּרָכֶךָ = "*Thy ways.*" A defective plur., such as we find in vv. 41, 43, 149.

38. *b.* A.V. is probably right. Some however rend. "Stablish Thy Word...which tends to the fearing of Thee." So apparently LXX.

41. "Mercies." חֲסָדֶךָ in accordance with the plur. form of the verb must be treated as a defective plur. as in A.V.; LXX. inaccurately ἔλθοι τὸ ἔλεός σου. Similarly in vv. 43, 149, מִשְׁפָּטֶךָ stands for מִשְׁפָּטֶיךָ (cf. vv. 156, 175), and must be rendd. as a plur. as in A.V.

45. "At liberty," or, as the A.V. margin, "at large;" lit. "in a broad place," i.e. in freedom from constraint and intimidation, see note on v. 32.

48. The lifting-up of the hands is an expression of fervent desire, or supplication. Cf. xxviii. 2, lxiii. 5, cxxxiv. 2, cxli. 2.

52 I remembered thy judgments of old, O LORD; and have comforted myself.
53 Horror hath taken hold upon me because of the wicked that forsake thy law.
54 Thy statutes have been my songs in the house of my pilgrimage.
55 I have remembered thy name, O LORD, in the night, and have kept thy law.
56 This I had, because I kept thy precepts.

CHETH.

57 *Thou art* my portion, O LORD: I have said that I would keep thy words.
58 I entreated thy favour with *my* whole heart: be merciful unto me according to thy word.
59 I thought on my ways, and turned my feet unto thy testimonies.
60 I made haste, and delayed not to keep thy commandments.
61 The bands of the wicked have robbed me: *but* I have not forgotten thy law.
62 At midnight I will rise to give thanks unto thee because of thy righteous judgments.
63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.
64 The earth, O LORD, is full of thy mercy: teach me thy statutes.

TETH.

65 Thou hast dealt well with thy servant, O LORD, according unto thy word.
66 Teach me good judgment and knowledge: for I have believed thy commandments.

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54. "House of my pilgrimage," or "of my sojournings." This phrase indicates the present, as contrasted with the future world (the *αἰωνίους σκηνάς*, Luke xvi. 9, or *οἰκίαν ἀχειροποίητον*, 2 Cor. v. 1). The Rabbis also speak of a בית עולם, or "everlasting house," but this appears to mean merely the grave (cf. "domus æterna" in Inscr. Orell. 1174 etc.) not, as has been supposed, the state of continued existence after death. LXX. here rends. *ἐν τόπῳ παροικίας μου*, cf. S. Peter's charge *παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους κ.τ.λ.*, 1 Pet. ii. 11.

55. *a.* "In the night:" scil. *even* in the night.

56. Probably "*This was my lot* [viz.] *that I kept* [=was enabled to keep] *Thy precepts*." But LXX. and Targ. render as A.V.; and so the M'tsoodath David, "This greatness which I am now in, it has come to me because I have kept Thy precepts."

57. So LXX., cf. Ps. xvi. 5. It is possible however that the sense is carried on from v. 56—"'My portion, O Jehovah,' I said, 'is to keep Thy words.'"

58. "Intreated Thy favour." The H. חלות פנים *challôth pânîm*, lit. "to stroke the face," indicates caressing, flattering entreaty, cf. xlv. [13].

61. *a.* Rend. "*The snares of the wicked have surrounded me*," cf. xviii. 4, 5. We have no authority but 1 Sam. x. 5, 10 for rendering חבלי *cheb'lê* "bands of," as A.V. after Targ. and Jer.

66. "Good judgment," or rather "good discernment," H. טוב טעם *toob-taam*, lit. "goodness of taste." Dr Perowne well remarks, "So S. Paul prays for the Church at Philippi that their 'love may abound

67 Before I was afflicted I went astray: but now have I kept thy word.
68 Thou *art* good, and doest good; teach me thy statutes.
69 The proud have forged a lie against me: *but* I will keep thy precepts with *my* whole heart.
70 Their heart is as fat as grease; *but* I delight in thy law.
71 *It is* good for me that I have been afflicted; that I might learn thy statutes.
72 The law of thy mouth *is* better unto me than thousands of gold and silver.

JOD.

73 Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.
74 They that fear thee will be glad when they see me; because I have hoped in thy word.
75 I know, O LORD, that thy judgments *are* right, and *that* thou in faithfulness hast afflicted me.
76 Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.
77 Let thy tender mercies come unto me, that I may live: for thy law *is* my delight.
78 Let the proud be ashamed; for they dealt perversely with me without a cause: *but* I will meditate in thy precepts.
79 Let those that fear thee turn unto me, and those that have known thy testimonies.
80 Let my heart be sound in thy statutes; that I be not ashamed.

CAPH.

81 My soul fainteth for thy salvation: *but* I hope in thy word.
82 Mine eyes fail for thy word, saying, When wilt thou comfort me?
83 For I am become like a bottle in the smoke; *yet* do I not forget thy statutes.

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more and more in *knowledge*, and in all *perception*,' ἐν ἐπιγνώσει καὶ ἐν πάσῃ αἰσθήσει."

69. "Have forged:" H. טפלו *tâph'loo* "Have patched up," cf. Job xiii. 4, xiv. 17. LXX. probably not knowing this verb, rends. ἐπληθύνθη ἐπ' ἐμὲ ἀδικία ὑπερηφάνων.

70. *a.* A figure of obduracy and insensibility, cf. xvii. 10, lxxiii. 7, Is. vi. 10. טפש *tâphash* "is fat" occurs here only in O.T. The Rt. however is common in Chaldee and Syriac, cf. especially the derivative, טִפֵּשׁ *crassus, stultus.*

74. Rend. "*They that fear Thee shall see me, and shall rejoice that I have hoped in Thy word.*" This may be regarded as a confident expectation of release from durance, and reunion to the congregation of God's faithful worshippers.

78. *a.* Or "*For they have with falsehood perverted my cause.*" For the verb עוה *ivvêth* cf. Lament. iii. 36.

79. *b.* So LXX., Targ., Syr., but according to the C'thîb text, "And they shall know Thy testimonies."

83. *a.* Or perhaps, "*Though* I am become like a bottle in the smoke, etc." The Psalmist compares himself to a wine-skin shrivelled and blackened by the smoke in which it hangs. The fact that among the ancients wine-bottles were left "bibere fumum," with the object of

84 How many *are* the days of thy servant? when wilt thou execute judgment on them that persecute me?
85 The proud have digged pits for me, which *are* not after thy law.
86 All thy commandments *are* faithful: they persecute me wrongfully; help thou me.
87 They had almost consumed me upon earth; but I forsook not thy precepts.
88 Quicken me after thy lovingkindness; so shall I keep the testimony of thy mouth.

LAMED.

89 For ever, O LORD, thy word is settled in heaven.
90 Thy faithfulness *is* unto all generations: thou hast established the earth, and it abideth.
91 They continue this day according to thine ordinances: for all *are* thy servants.
92 Unless thy law *had been* my delights, I should then have perished in mine affliction.
93 I will never forget thy precepts: for with them thou hast quickened me.
94 I *am* thine, save me; for I have sought thy precepts.
95 The wicked have waited for me to destroy me: *but* I will consider thy testimonies.
96 I have seen an end of all perfection: *but* thy commandment *is* exceeding broad.

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mellowing the wine, is copiously illustrated by Rosenm. cf. vv.67, 71. Dr Perowne's inference "In this case the figure would denote the mellowing and ripening of the character by affliction" seems far-fetched. Rather does the effect of smoke on the exterior of the wine-skin resemble the withering, darkening influences of grief; cf. cii. 4, Lament. v. 10. Possibly also, as Hitzig suggests, the isolated position of the captive in his dungeon forms part of the comparison. קיטור *kîtôr*, "smoke," seems to have been a puzzle to the LXX. translator. Here *πάχνη* "frost" is given as the equivalent, and in cxlviii. 8, *κρύσταλλος*.

84. *a.* scil. "How long is this burden of painful life to be borne?" The tone is that of xxxix. 4, 5. Delitzsch's view of the ver. is quite different. He comments "כַּמָּה in ver. 84 is equivalent to 'how far.' Our life here below is short, so also is the period within which the Divine righteousness can reveal itself."

85. I.e. "The proud, who are not after Thy law, have digged pits for me." LXX. gives *Διηγήσαντό μοι παράνομοι ἀδολεσχίας* [... לֹא כְתוֹרָתֶךָ] *ἀλλ' οὐχ ὡς ὁ νόμος σου, κύριε.*

90. *b.* "Established," or "founded:" cf. civ. 5, where the earth is said to have had its "foundations" (מכוניה) laid by God, so that it should not move for ever and ever.

96. "Perfection," H. תִּכְלָה *ἅπ. λεγόμ.* formed from כלה, as תְּנוּבָה xxxix. 10 [11] from גרה. It may mean human "perfection," that which proceeds from nature only, as contrasted with the perfect revelation of God. Or perhaps we may rend. "I have seen an end to the whole range of things, etc." This signf. finds some support in the use of תכלית in Job xxvi. 10, xxviii. 3. We are inclined however to think

MEM.

97 O how love I thy law! it *is* my meditation all the day.
98 Thou through thy commandments hast made me wiser than mine enemies: for they *are* ever with me.
99 I have more understanding than all my teachers: for thy testimonies *are* my meditation.
100 I understand more than the ancients, because I keep thy precepts.
101 I have refrained my feet from every evil way, that I might keep thy word.
102 I have not departed from thy judgments: for thou hast taught me.
103 How sweet are thy words unto my taste! *yea*, sweeter than honey to my mouth!
104 Through thy precepts I get understanding: therefore I hate every false way.

NUN.

105 Thy word *is* a lamp unto my feet, and a light unto my path.
106 I have sworn, and I will perform *it*, that I will keep thy righteous judgments.
107 I am afflicted very much: quicken me, O LORD, according unto thy word.
108 Accept, I beseech thee, the freewill offerings of my mouth, O LORD, and teach me thy judgments.
109 My soul *is* continually in my hand: yet do I not forget thy law.
110 The wicked have laid a snare for me: yet I erred not from thy precepts.

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that "finite thing" may be the true meaning: cf. Rashi's note; "To every finite thing there is an end and a limit, but Thy commandments have no end or limit to their perfection," and Targ. "Of every thing that is striven after, and wrought out, I have seen an end." LXX. obscurely rends. *συντελείας.*

98. Rend. "*Thy commandments do make me wiser than mine enemies.*" The verb is third fem. sing., the pronoun in hemist. *ó* which refers to "Thy commandments" is also sing. This anomaly (if we are not to substitute the sing. for the present plur. form of the subst.) is to some extent illustrated by Joel i. 20, Is. lix. 12.

100. "The ancients," i.e. "the aged."

101. *a.* בָּלְאתִי A kind of transition from the form of the ל״א verb to that of the ל״ה verb.

103. *a.* The Rt. מלין occurs here only. In Job vi. 25 מרין is used in same signf. On the connection of מלין with לוין cf. Fuerst's Lexic. With this verse cf. xix. 10.

106. "And I will perform it:" rend. "*And I have established it,*" scil. my intention or vow of keeping God's judgments.

108. "Freewill offerings, etc.," i.e. his impulsive confessions and supplications.

109. *a.* I.e. I am conscious that my life is in continual peril; cf. the expression "to take one's soul into one's hand," meaning, to be prepared to risk one's life, Judg. xii. 3, 1 Sam. xix. 5, etc. and δεδιότα ἐν τῇ χειρὶ τὴν ψυχὴν ἔχοντα, Xenarchus ap. Athen. xiii. 3. The Vat. text of LXX. gives ἐν ταῖς χερσί σου.

111 Thy testimonies have I taken as an heritage for ever: for they *are* the rejoicing of my heart.
112 I have inclined mine heart to perform thy statutes alway, *even unto* the end.

SAMECH.

113 I hate *vain* thoughts: but thy law do I love.
114 Thou *art* my hiding place and my shield: I hope in thy word.
115 Depart from me, ye evildoers: for I will keep the commandments of my God.
116 Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.
117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.
118 Thou hast trodden down all them that err from thy statutes: for their deceit *is* falsehood.
119 Thou puttest away all the wicked of the earth *like* dross: therefore I love thy testimonies.
120 My flesh trembleth for fear of thee; and I am afraid of thy judgments.

AIN.

121 I have done judgment and justice: leave me not to mine oppressors.

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111. הֻמָּה instead of הֵנָּה: similarly in v. 152 we have יסדתם for יסדתי.

112. A.V. rightly. For the use of עקב *êkeb* in signf. "unto the end" cf. v. 33, and on the construction of the hemistichs, v. 44. LXX. wrongly rends. עקב here δι' ἀντάμειψιν, Vulg. "propter retributionem."

113. *a.* Rend. "*Waverers I hate*, etc.," סעפה *s'ippâh* is a "wavering opinion," סעף *sêêph*, the word here used, = one who is wavering or inconstant, one whose heart is not wholly with God. Cf. the ἀνὴρ δίψυχος, ἀκατάστατος, κ.τ.λ. of James i. 8. Luther rightly, "Ich hasse die Flattergeister."

117. "I will have respect to:" i.e. I will observe perseveringly, H. אשעה *esh'âh*.

118. *a.* "Thou hast trodden down," or "Thou hast rejected," H. סלית *sâlîthâ*. The verb occurs again (in the Piêl) in Lament. i. 15.

b. LXX. Ὅτι ἄδικον τὸ ἐνθύμημα αὐτῶν. Similarly Syr., Vulg., and P.B.V. The LXX. may have altered תרמיתם "their deceit" to תרעיתם "their thought," to avoid the apparent tautology.

119. *a.* "Like dross," scil. as by a fiery judgment. LXX. here rends. Παραβαίνοντας ἐλογισάμην πάντας τοὺς ἁμαρτωλοὺς τῆς γῆς, Vulg. "Prævaricantes reputavi omnes peccatores terræ," as if reading שׁוֹגִים חִשַּׁבְתִּי.

b. "Therefore," i.e. lest I should share their punishment.

120. "Trembleth," or "has shuddered," H. סמר *sâmar*. Cf. Job iv. 15. LXX. καθήλωσον ἐκ τοῦ φόβου σου τὰς σάρκας μου, Vulg. "Confige timore tuo carnes meas." In illustration of these rendgs. it may be noticed that the H. *sâmar* primarily = "to stand on end," "to pro-

122 Be surety for thy servant for good: let not the proud oppress me.
123 Mine eyes fail for thy salvation, and for the word of thy righteousness.
124 Deal with thy servant according unto thy mercy, and teach me thy statutes.
125 I *am* thy servant; give me understanding, that I may know thy testimonies.
126 *It is* time for *thee*, LORD, to work: *for* they have made void thy law.
127 Therefore I love thy commandments above gold; yea, above fine gold.
128 Therefore I esteemed all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way.

PE.

129 Thy testimonies *are* wonderful: therefore doth my soul keep them.
130 The entrance of thy words giveth light; it giveth understanding unto the simple.
131 I opened my mouth, and panted: for I longed for thy commandments.
132 Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.

ject," (whence *masmêr* and *masmereth* "a nail," and the adj. *sâmâr* "prickly" Jer. li. 27), and that in Arabic the 2nd Voice of *samara* has the signf. *clavis compegit.*

122. "Be surety for, etc.," i.e. grant me a guarantee of eventual deliverance and prosperity. The same petition occurs in Job xvii. 3, Is. xxxviii. 14. Targ., Syr., and Kimchi however understand the verb ערב *a'rôb* to mean "make happy," apparently connecting it with *ârêb* "was sweet," or "was pleasant." This v. and v. 132 are the only two vv. in the Ps. which contain no one of the ten designations of the Law enumerated in our Introd.

126. *a.* Lit. "It is time for Jehovah to work," i.e. to interpose judicially.

127, 128. "Therefore," i.e. because iniquities thus call for Jehovah's interposition, and judgment on those who do not love His precepts is to be expected. The reasoning is thus the same as in 119 *b*. In 127 *b*, פז *pâz*, "fine gold," is mistranslated τοπάζιον (i.e. chrysolite) by LXX. followed by Vulg. and P.B.V. In v. 128 the esteem with which he regards God's precepts is contrasted with his hatred of every "way of falsehood," that is, of aberration from God. כל־פקודי כל *col-pikkoodêy côl* is hardly "All precepts concerning all things," but "*All precepts of every sort*" according to Ezek. xliv. 30, Numb. viii. 16. There is no occasion to substitute for this phrase the simpler כל פקודיך, though this latter has the authority of LXX.

130. "The entrance of," H. פתח *pêthach*, lit. "The opening of," i.e. "The revelation of," LXX. δήλωσις.

131. *a.* "Panted," i.e. with longing desire. *b.* "Longed:" the verb is a ἅπ. λεγόμ., it is probably a secondary form of אבה, as also is תאב, v. 40, 174.

132. See v. 122, note.

133 Order my steps in thy word: and let not any iniquity have dominion over me.
134 Deliver me from the oppression of man: so will I keep thy precepts.
135 Make thy face to shine upon thy servant; and teach me thy statutes.
136 Rivers of waters run down mine eyes, because they keep not thy law.

TZADDI.

137 Righteous *art* thou, O LORD, and upright *are* thy judgments.
138 Thy testimonies *that* thou hast commanded *are* righteous and very faithful.
139 My zeal hath consumed me, because mine enemies have forgotten thy words.
140 Thy word *is* very pure: therefore thy servant loveth it.
141 I *am* small and despised: *yet* do not I forget thy precepts.
142 Thy righteousness *is* an everlasting righteousness, and thy law *is* the truth.
143 Trouble and anguish have taken hold on me: *yet* thy commandments *are* my delights.
144 The righteousness of thy testimonies *is* everlasting: give me understanding, and I shall live.

KOPH.

145 I cried with *my* whole heart: hear me, O LORD: I will keep thy statutes.
146 I cried unto thee; save me, and I shall keep thy testimonies.
147 I prevented the dawning of the morning, and cried: I hoped in thy word.
148 Mine eyes prevent the *night* watches, that I might meditate in thy word.
149 Hear my voice according unto thy lovingkindness: O LORD, quicken me according to thy judgment.

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136. *b.* "They," i.e. the men who are about him.

138. Rend. "*Thou hast commanded Thy testimonies in righteousness, and in exceeding faithfulness.*"

139. "Consumed;" צמת *tsâmath*, a forcible verb, on which we have already commented; see ci. 8, note. Similarly in lxix. 9 we have "For zeal for thine house has eaten me up."

140. "Very pure," lit. "fire-proved," as smelted metal.

In 145, 146, respectively, "Hear me.....statutes," "Save me..... testimonies," are best understood as the purport of this cry of the Psalmist.

147. *a.* I.e. "I anticipated the dawn with my cry," cf. lvii. 8.

b. The K'rî has the sing. "Thy word," the C'thîb the plur. "Thy words." Vv. 74, 81, 114, shew that the former is here, as usually, to be preferred.

148. He "prevents" the night watches also, inasmuch as these at their commencement find him awake, and absorbed in prayerful meditation.

149. *b.* Or "*According to Thy judgments*," for משפטך is probably to be regarded here as in v. 43 as a defective form for משפטיך. Cf. the phrase in v. 156. A comparison with that verse forbids the otherwise allowable rendg. "according as Thou art wont," P.B.V., after v. 132.

150 They draw nigh that follow after mischief: they are far from thy law.
151 Thou *art* near, O LORD; and all thy commandments *are* truth.
152 Concerning thy testimonies, I have known of old that thou hast founded them for ever.

RESH.

153 Consider mine affliction, and deliver me: for I do not forget thy law.
154 Plead my cause, and deliver me: quicken me according to thy word.
155 Salvation *is* far from the wicked: for they seek not thy statutes.
156 Great *are* thy tender mercies, O LORD: quicken me according to thy judgments.
157 Many *are* my persecutors and mine enemies; *yet* do I not decline from thy testimonies.
158 I beheld the transgressors, and was grieved; because they kept not thy word.
159 Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness.
160 Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

SCHIN.

161 Princes have persecuted me without a cause: but my heart standeth in awe of thy word.
162 I rejoice at thy word, as one that findeth great spoil.
163 I hate and abhor lying: *but* thy law do I love.
164 Seven times a day do I praise thee because of thy righteous judgments.
165 Great peace have they which love thy law: and nothing shall offend them.
166 LORD, I have hoped for thy salvation, and done thy commandments.
167 My soul hath kept thy testimonies; and I love them exceedingly.
168 I have kept thy precepts and

152. *a.* Rend. "*From Thy testimonies*, etc." The Divine testimonies themselves inspire a conviction of their perfectness and durability in the mind of their reader, and save him from deviating with the apostates of v. 150.

154. *b.* For this use of the prepos. ל *l* cf. Is. xi. 3.

158. "Was grieved:" better, "*Was filled with loathing*," cf. cxxxix. 21.

160. *a.* Rend. "*The sum of Thy word is truth.*" *Sum:* The H. ראשׁ *rôsh*, prim. "head," here apparently as in cxxxix. 17 = "the sum total," the aggregate of all the individual precepts of God's word. Cf. the similar use of κεφάλαιον.

b. Considered separately, each such "righteous judgment" must in virtue of its truth have eternal duration.

163. "Lying;" what is meant is specially "false faiths," deviations from that religion which the Psalmist so constantly declares to be "*truth.*"

164. "Seven times," i.e. constantly throughout the day, ever again and again, cf. Lev. xxvi. 18, Prov. xxiv. 16.

165. *b.* Or "and they have no occasion of stumbling," i.e. they have a firm stay against temptation. Cf. καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν, 1 S. John ii. 10.

thy testimonies: for all my ways *are* before thee.

TAU.

169 Let my cry come near before thee, O LORD: give me understanding according to thy word.

170 Let my supplication come before thee: deliver me according to thy word.

171 My lips shall utter praise, when thou hast taught me thy statutes.

172 My tongue shall speak of thy word: for all thy commandments *are* righteousness.

173 Let thine hand help me; for I have chosen thy precepts.

174 I have longed for thy salvation, O LORD; and thy law *is* my delight.

175 Let my soul live, and it shall praise thee; and let thy judgments help me.

176 I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

168. *b.* I.e., because I was conscious that God observed and would requite my conduct: cf. Job xxxi. 4, etc.

169. רִנָּה *rinnâh*, here a mournful supplicatory cry; cf. lxxxviii. 2, note.

171. *b.* Or "For that Thou dost teach me Thy statutes."

INTRODUCTION TO PSALMS CXX.—CXXXIV.

IN writing on Pss. cxx.—cxxxiv. the first question that arises is, What is the meaning of the Title which is rendered in the A.V. "A Song of Degrees[1]"? We have given in our Prolegomena, chap. VI. a brief compendium of the various interpretations of this Title, and have deferred a fuller discussion of its meaning to the present part of our work.

Mr Armfield's monograph on the subject of "The Gradual Psalms" deserves attention in this connection. Mr Armfield apparently holds that the Title שִׁיר הַמַּעֲלוֹת *shîr ham-maa'lôth*, or שִׁיר לַמַּעֲלוֹת *shîr lam-maa'lôth* is capable of a double interpretation. With the well-known view which connects these fifteen Psalms with the fifteen steps in the Temple, this author couples an interpretation which we had not before noticed. "It is that given by that most ancient of all Hebrew Commentaries on the Psalms, called the Midrash Tillim.... The Degrees, or goings up, are not the goings up from the Captivity of Babylon, as so many of the Hebrew and other writers have taken them to be, but

[1] We retain this rendering in the headings of these Psalms, not because we accept the interpretation it involves, but because we are not thoroughly convinced that any other interpretation is the true one. The student will however bear in mind that "*Song of* [or *for*] *the Temple steps*" is the interpretation of *shîr ham-maa'lôth* or *shîr lam-maa'lôth* which most commends itself to us.

the goings up out of any trouble or distress. The word is in the plural rather than in the singular,—'goings up' rather than 'going up'—because Israel had experienced several such deliverances.....The term 'goings up,' then, will not refer to the going up in the sense of mere physical motion on the journey from Babylon to Israel, but rather to the deliverance itself."

First, as to the authority quoted. The Midrâsh Tillim is not generally regarded as the most ancient, scarcely even as a valuable, source of exegesis on the Book of Psalms. Part of it is supposed to belong to the early part of the Geonim period (beginning in the latter quarter of the 5th century). Of the latter part we only know that writers of the 11th and 12th centuries were acquainted with it. To say nothing of versions, the exegesis of both Talmuds is more ancient than the most ancient part of the Midrash Tillim.

Secondly, as to the value of this exposition in itself. The author gives no citation from Biblical or, indeed, other Hebrew literature in support of his view that *maa'lôth* ["goings up"] means "deliverances" generally, apart from the physical motion of journeys to the Holy Land. And we are very far from allowing that any such meaning can possibly be deduced either from the usage of *maa'lâh*, "going up," or from that of the verb *âlâh*, "went up," or its Hiph. *hee'lâh*, "caused to go up." The truth is that in *all* cases these words are connected with the idea of "physical motion" from a foreign country to Palestine. We use the phrase to "go up" from the provinces to the metropolis: the Hebrews employed it not only in this sense but also as a designation of any journey from a Gentile territory to the territory assigned by promise to Israel. Joseph "goes up" from Egypt to bury his father in the land of Canaan, Gen. l. 7; Shalmaneser "goes up" from Assyria to invade Samaria, 2 Kings xvii. 3, 5; Nebuchadnezzar "goes up" from Babylon to the territories of Jehoiakim, 2 Kings xxiv. 1. The use of the corresponding phrase "to go down" from Palestine to Egypt, or from the metropolis to the remoter parts of Palestine, is too common to need illustration.

The captives are "caused to go up" from Babylon to Jerusalem, and God is frequently spoken of as "causing to go up" His people from Egypt, Babylon, etc. to their own land, but where have we any instance of the abstract use of the verb *âlâh*, such as Mr Armfield's interpretation requires? Where is "to go up," or "to cause to go up," used apart from the idea of an actual journey? Where do we have the metaphor "to go up," or "to cause to go up," from adverse circumstances? We know of no passage that favours Mr Armfield's view, unless it be Exod. iii. 17, where "cause to go up from the afflictions

of Egypt," is surely to be explained by the very common phrase "to go up from Egypt," as equivalent to "bring up from Egypt and its afflictions [to the promised land]."

We may add that some of the "Songs of Degrees" are certainly not songs of deliverance.

Going back to the better known and allowable explanations which we noticed in our Prolegomena, we find that each carries weight up to a certain point only. While all appear fairly rational and attractive, for no one are there any arguments that are absolutely convincing.

Thus the theory that these Psalms were sung by pilgrims going up to keep the feasts at Jerusalem, lacks support from the contents of these fifteen Psalms, only one of which (Ps. cxxii.) is connected with such pilgrimages. That which regards these Psalms as songs of the going up from Babylon fails in the same way, for though Pss. cxx., cxxiv., cxxix. (and indeed all the fifteen) are appropriate to the troublous period that immediately succeeded Israel's Restoration, Ps. cxxvi. is the only one that *certainly* refers to deliverance from Exile. Again, the theory that interprets "song of degrees" as meaning "a climactic Psalm," though favoured by the character of most of the fifteen, is weakened by the absence of gradually developed climax in Pss. cxxx., cxxxii., and by the fact that this feature is not unusual; Pss. xxix., cxiii., cxiv. have, according to this interpretation, equal claim to the Title, "Song of Degrees."

Lastly, we come to the traditional Hebrew explanation that the 15 songs of *maa'lôth* are so called from 15 *steps* in the Temple. As we have observed in our Prolegomena, the Mishnah, describing the ceremonial practised on the second—(not "first," as Mr Armfield, the evening succeeding the first day is meant),—day of the Feast of Tabernacles, says that "words of songs" were sung upon the 15 steps that go down from the Court of Israel to the Court of the Women, "*corresponding* to the 15 songs of degrees." Later writers state that the songs of *maa'lôth* ["goings up," or "steps"] were so called because they were performed on the 15 steps in question, thus making the "words of songs" identical with our 15 Psalms. And Kimchi improves on this, stating that on each step one Psalm was performed. But nothing of this kind is said in the Mishnah. Mr Armfield states that the Gemara explains that it was the Songs of Degrees which were sung on these steps. But we are not aware of the existence of a passage of this purport in Gemara, and the author gives no reference. Nor can we accept this author's opinion that these Psalms are particularly appropriate to the Feast of Tabernacles. If they are so, why does the Jewish Church use other Psalms and not these on the occa-

sion of this feast? Mr Armfield is, however, more happy, we think, in his exposition of the functions of the 15 steps in question. "What can be the significance of Psalms being said upon what we have called 'a flight of steps' at all?.....The so-called *steps* were.....nothing less than what in modern English we should call the Orchestra of the Temple. The shape of them is at once suggestive of such a purpose, for they were not straight but semicircular in form. The Talmud expressly describes them thus.....'They were not straight but curved like the half of a circular floor' [Middoth, fol. 35. 1].....These steps moreover occupied a position at the east of the altar.....And we have the fact that this position of the sacred orchestra exactly accords with that assigned to it in Scripture itself. 'Also the Levites which were the singers, all of them of Asaph, etc..... stood at the east end of the altar.' 2 Chron. v. 12."

We are inclined to think that with these steps our 15 Psalms were in some way connected, and that on this account the latter were severally styled "*A song of* [or *for*] *the steps*." But what the ground of connection is remains an enigma. Granted that the steps were used as an orchestra, and that Psalms were sung on them, why, out of all the Psalms sung on them, were these fifteen selected to be called "*Songs of the steps*"? May the explanation lie in the contemporaneity (accidental or otherwise) of the formation of this little book of fifteen Psalms, with the building of this particular part of the Temple?

This brings us to a second question, but one which we may consider irrespectively of the Title, *shîr ham-maʻlôth*, or *shîr lam-maʻlôth*, if understood as above. What is the date of these Psalms? One of the Psalms (cxxvi.) is evidently post-exilic. But it will be noticed that cxxii., cxxiv., cxxxi., and cxxxiii. are assigned by title to David, and cxxvii. to Solomon. Are these Titles authoritative? Or may we suppose that the "Songs of Degrees" were all written at one time, the time at which cxxvi. was written?

Let us consider what evidence we have on behalf of their contemporaneous origin.

The fifteen Psalms are similar in style: they are commonly climactic, so commonly that this feature has been understood to explain the general Title "Song of Degrees." "With one exception (the 132nd) they are all short, the utterance of a single thought or feeling, a sigh, a hope, a joy." Certain peculiar expressions connect some members of the group with others, and indicate a common authorship. For instance, in cxxv. 5 we have the words "*Peace upon Israel!*" appended as a quasi-ejaculatory prayer. They occur in just the same way in cxxviii. 6; cf. also cxxii. 8, "*I will now say*, '*Peace be*

within thee!'" In cxxx. 7 is a charge, "*Israel, hope thou in the* LORD:" it occurs again in cxxxi. 3. In cxxi. 2 we have "*My help* [cometh] *from the* LORD *which made heaven and earth;*" in cxxiv. 8 "*Our help is in the name of the* LORD *who made heaven and earth;*" in cxxxiv. 3 "*The* LORD *that made heaven and earth bless thee out of Zion.*" This latter verse is also linked with cxxviii. 5 *a*, where we read, "*The* LORD *shall bless thee out of Zion,*" and with cxxxiii. 3 "*The mountains of Zion, for there the* LORD *commanded His blessing.*" Again, cxxviii. 5 *b*, "*Look thou upon the good of Jerusalem,*" reminds one of cxxii. 9, "*Because of the house.....I will seek thy good.*" Again in cxxi. 1 we have "*I will lift up mine eyes unto the mountains; from whence, etc....?*" and in cxxiii. 1 "*Unto Thee have I lifted up mine eyes O Thou, etc.*" Yet again, cxxiii. 2 runs "*So are our eyes unto the* LORD [אל יהוה] *our God,*" while in cxxx. 6 we have "*My soul is to the Lord* [לאדני] *more than they that watch, etc.*" The same rare form, רַבַּת "much," or "exceedingly," occurs in cxx. 6, cxxiii. 4, cxxix. 1, 2, and לָ֫ for אֲשֶׁר is a phenomenon of constant occurrence in this group.

If we except cxx., cxxiii., cxxvii., every Psalm in the group makes mention of "Israel," "Zion," or "Jerusalem." This last term has as yet occurred only six times in the Psalter. In this group it occurs five times. And in most of the fifteen Psalms there are references to recent oppression, and assertions of Israel's present firm faith in Jehovah. To conclude,—some of the fifteen are mutually connected in subject, others in phraseology; there is not one that is not connected with other members of the group by tone, thought, diction, rhythm, or the climactic structure.

We are naturally led to account for this connection by referring the fifteen Psalms to one time and one author. For the time, Ps. cxxvi. refers us to the period succeeding the Exile; and though, as we have mentioned above, the other fourteen Psalms make no direct allusion to the recent Captivity, all of them may reasonably be assigned to this same period. The style is that of the post-exilic Psalms. The thoughts are just such as are most natural in the minds of the restored Captives. Complaints of tyrannical oppression, prayers for peace, proclamations of the blessedness of Zion and Jerusalem, and of the antiquity of the national rites, even the descriptions of the blessings of domestic life in cxxvii., cxxviii., specially befit the time when the social institutions and the religious ceremonial of the nation were being restored, amidst the opposition of the Samaritans and the surrounding nationalities.

These are the best arguments we can bring forward from internal evidence in favour of the contemporaneity of the fifteen Psalms.

Mr Armfield, who holds strongly the authenticity of the Titles of authorship, sums up the external evidence against his view as represented by the following "very slender crop of variants"—Two MSS. (12th and 13th centuries) omit the Title of authorship in cxxii., three MSS. (12th, 14th, and 12th or 13th centuries) omit that in cxxiv., and two (13th and 14th centuries) omit that in cxxxiii.

This is hardly a fair statement of the case. The chief external evidence against the five Titles of Authorship in this group of Psalms lies in the fact that the "to David" of cxxii. is omitted by LXX. and Targ., that of cxxiv. by LXX., the "to Solomon" of cxxvii. by LXX., and the "to David" of cxxxi., cxxxiii., by Targ. and LXX. (Cod. Vat.).

Now it is true that both LXX. and Targ. frequently translate inaccurately, especially where the Psalmist's meaning is obscure. Sometimes (and this is frequently the case in LXX.) they may be accused of adding or expanding Titles. But in what Psalms do we find portions of the inscription *lacking* an equivalent in LXX. or Targ.? For the LXX. we reply, in no other cases but those given above. For the Targ. (the substitution of Abraham for "Ethan" in lxxxix. not being fairly adducible), in no other cases. The LXX. and Targ. are in fact constantly averse to the practice of eliminating Titles, no matter what difficulty they involve. Surely then the only explanation of the present omissions is that in some of the early Hebrew MSS., those namely which the LXX. and Targ. translated from, the inscriptions "to David" or "to Solomon" were wanting. This is a far stronger evidence against these Titles of Authorship than any furnished either way, by MSS. of De Rossi or Kennicott.

To sum up. The majority of these Psalms are by their phraseology shewn to be the work of one author, or guild of contemporary authors; one of them is certainly post-exilic, all of them as far as contents and language are concerned may be post-exilic. The only reason that we have for doubting that the fifteen are contemporary post-exilic productions is that four are entitled "to David," and one "to Solomon" in our Hebrew text, though no one of these five Titles has its equivalent in both LXX. and Targ. In cxxii. (see Introd.), it would be simply absurd to maintain the Davidic authorship; cxxiv. 8 is clearly by the same hands as cxxi. 2, cxxxiv. 3, and therefore cannot be Davidic; cxxxi. 3 as clearly by the same hands as cxxx. 7; and cxxxiii. 3 is most naturally assigned to the same author as cxxxiv. 3, cxxviii. 5. We consider that these internal and external evidences are sufficient to warrant our rejection of the four Titles. There remains only the case of Ps. cxxvii. This case is distinct, for here the internal evidence, instead of opposing, strongly favours the Title of Authorship. It is

assigned to Solomon, and besides the Proverb-like form of the whole composition, we find that certain phrases occur in it which are characteristic of the Book of Proverbs, while it happens that there are no special linguistic features connecting it with other Songs of Degrees. Are we on this account to eliminate Ps. cxxvii. from the other Songs, and assign it, not to the post-exilic period, but to that of Solomon?

We believe not. For first, though no particular phrases connect this Psalm with the others, in general style it is at all events not dissimilar. The subject,—the domestic blessings of the God-fearing,—is the same as in cxxviii. It maintains, as do so many of these Psalms, unity of thought throughout, and there are slight traces of the climactic structure; and the LXX., as we have noticed above, omits the Title "to Solomon."

Assuming that the other 14 Psalms are by one author or guild of contemporary authors, it certainly appears improbable that a composition of the same form as the others, bearing the same Title, "A Song of Degrees," and appearing in the very midst of the group, should belong to a much earlier period. Either the Title means "after the style of Solomon" (a use which is somewhat questionable), or a later hand prefixed "to Solomon" to the Psalm. We think there is a natural presumption in favour of this latter explanation from the absence of the Title in the LXX. (i.e. probably in the Hebrew MSS. which the LXX. used), and from the fact that the other four Titles of Authorship apparently have their origin in the mistaken conjectures of a compiler of later times.

Would not this be a satisfactory account of the matter—that the post-exilic writer of the other Songs of Degrees, having decided to adopt the Proverb-like form for this particular composition, borrowed to some extent the phraseology of the book containing Solomon's Proverbs, and that the compiler, just as he was led by v. 5 of Ps. cxxii. to prefix there the name of "David," was induced by these phenomena to ascribe the Psalm to "Solomon," as whose work it appeared in some copies but not in others? Of course in our absolute ignorance of the origin of the Psalm-Titles it is impossible to adopt any explanation of the present difficulty as decisive. The above explanation is merely offered as the most satisfactory that we know of. (See further cxxvii. Introd.)

INTRODUCTION TO PSALM CXX.

OPPRESSIVE NEIGHBOURS.

TITLE. "A Song of Degrees."

IT would seem that the Psalmist here personifies his nation. He complains of the malicious slanders of the surrounding nationalities, whom he likens to the barbarous tribes of the Moschi, and to the nomad hordes of Kedar. The history of the restored Jews represents the semi-idolatrous Samaritans and other tribes in such a hostile aspect towards the Jews, that we do not doubt that it is they who are the persecutors complained of in these post-exilic Psalms. Ezra iv. tells us that when "the adversaries of Judah and Benjamin" failed to gain permission to cooperate in the work of Temple-building, they "weakened the hands of the people of Judah, and troubled them in building, and hired counsellers against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia" (vv. 4, 5). Of this malevolence a special instance is recounted in Ezra v. But throughout Jehovah supported Israel, and again and again must the national experience at this period have been—"In my distress I cried unto the LORD, and He heard me."

In the Synagogue (according to the Ritual of the Ashkenazim) Pss. cxx.—cxxxiv. are recited after service on the Sabbaths intervening between Tabernacles and Passover.

By the Greek Church the Psalms of Degrees "are called Proskyria from the opening words in the LXX. version of Psalm cxx.; and they are said, all but the last, at Vespers in the fifteen weeks before Christmas, cxxxvi. being substituted for cxxxiv. already occurring in Nocturns; and they are also used on week-days in Lent. In the West they were anciently recited daily throughout Lent." Neale.

IN my distress I cried unto the LORD, and he heard me.

2 Deliver my soul, O LORD, from lying lips, *and* from a deceitful tongue.

1. The first verse refers to a Prayer offered up lately, which Prayer is embodied in vv. 2—7. According to hemist. *b* "And He heard me," lit. "And He answered me," deliverance has already been vouchsafed in answer to his supplication, for the passages ordinarily cited do not justify our regarding the verb as a Future rather than as a Past.

2. "Deceitful tongue:" see v. 3, note.

3 What shall be given unto thee? or what shall be done unto thee, thou false tongue?
4 Sharp arrows of the mighty, with coals of juniper.
5 Woe is me, that I sojourn in Mesech, *that* I dwell in the tents of Kedar!

3. Lit. "What shall one give to thee, and what shall one add to thee, O thou deceitful tongue?" i.e., according to the common idiom. "What gifts shall one bestow, yea, accumulate upon thee, etc.?" There is some little difficulty in the masc. form לְךָ *l'câ* "to thee," for לָשׁוֹן *lâshôn*, "tongue," is a femin. noun. Probably the gender of *lâshôn* is attracted into that of the malicious adversary, who is in reality the object of the Psalmist's address. "Deceitful tongue," the same words as in v. 2—לָשׁוֹן רְמִיָּה *lâshôn r'miyyâh*. To take *r'miyyâh* here in its common signf. as a subst., so that the words="tongue of deceit" (cf. *l'shôn mirmâh*, lii. 6), is impossible with the absol. form *lâshôn* preceding. Unless therefore we should point לְשׁוֹן *l'shôn*, we must regard *r'miyyâh* as an adj. from an unused masc. *râmî*. Cf. the forms עֲנִיָּה, טָרִיָּה). In the LXX. this verse is apparently addressed directly to the enemy, *τί δοθείη σοι.....πρὸς γλῶσσαν δολίαν;*

4. *a.* Lit. "Sharpened arrows of a warrior," i.e. such as a warrior uses. "Coals of juniper," or rather "coals of broom." The root of the broom (*rethem*, H. *rôthem*) is still much used by the Arabs for charcoal; it appears to have been noted among the Hebrews as retaining heat longer than other fuel: "All [other] coals when they are quenched outside are quenched inside, but these become quenched outside but not inside." Ibn Ezra. The conjunction of coals with arrows here does not warrant a reference to *malleoli* or flaming arrows; rather is God conceived of (cf. xviii. 12) as casting down actual coals of fire from Heaven upon the heads of these persons.

5. *b.* More correctly "*That I dwell with the tents of Kedar*," i.e. (cf. lxxxiii. 6, note) with the tent-dwelling tribes of Kedar. "Mesech" (more correctly "Meshech") was a son of Japheth, Gen. x. 2, 1 Chron. i. 5. Here and in Ezek. xxvii. 13, xxxviii. 2, xxxix. 1, the name signifies the territory of the Moschi on the borders of Colchis and Armenia. From Kedar, the second in order of the sons of Ishmael, a nomad Arab tribe took their name.

The two names are doubtless here applied to the rude and brutal neighbours, from whose molestations the Psalmist was suffering: both nations being remote, little known, and presumedly barbarous. The LXX. rends. hemist. *a*, Οἴμοι ὅτι ἡ παροικία μου ἐμακρύνθη, connecting Meshech with the Rt. מָשַׁךְ *mâshac* "draw out at length."

6 My soul hath long dwelt with him that hateth peace.	7 I *am for* peace: but when I speak, they *are* for war.

6. "Long," H *rabbath*, rend. "*much*." This word used adverbially is found only in lxv. 9 [10], and in the Song of Degrees cxxiii. 4.

7. Lit. "I am peace:" cf. cix. 4, note. "When I speak," H. כִּי אֲדַבֵּר *cî a'dabbêr*, the same construction as in cxvi. 10.

INTRODUCTION TO PSALM CXXI.

JEHOVAH THE BELIEVER'S PROTECTOR.

TITLE. "A Song of Degrees."

THE general purport of this beautiful little Poem is obvious. Not so are the circumstances under which it was written. By some (as Ewald, De Wette) the author is supposed to be in exile. He turns his face to the distant mountains of Palestine, and cheers his soul with the reminder that Jehovah is working for him even in his cheerless captivity, and that He shall preserve him from all evil.

Others suppose that the Psalm was one of those sung by the caravans of pilgrims going up to the yearly feasts. As the procession catches the first glimpse of Mount Zion, it strikes up with "I will lift up mine eyes unto the hills: from whence cometh my help?" The change of person after the second verse is understood to shew that the Psalm was portioned out among different voices.

It appears more probable that the Psalm expresses the pious confidence of an individual believer, who, like the author of xci., addresses his inner self in words of comfort which are framed as if proceeding from another person. No particular allusion in this composition indicates the time of writing; but it appears (see cxx.—cxxxiv. Introd.) to be naturally connected by phraseology and diction with the post-exilic period, and with the compositions that are its offspring.

The Title to this Psalm is not the customary *shîr ham-maa'lôth*, but *shîr lam-maa'lôth*, therefore literally not "Song of the Degrees," but "Song *for* the Degrees." Some absurd interpretations of the preposition are given by the Rabbis. Rashi, referring to R. Eliezer hak-Kâlû, finds an allusion to "thirty [ל *l* having the numerical value thirty] ranks [of angels] raised one above another up to the throne

of glory," who are "flying and going upward in melodious utterance of the *shîr ḥam-maa'lôth*." What the real distinction is, if there be any at all, between the two expressions, is undiscoverable.

It is, perhaps, part of the Psalmist's plan that the Partic. שֹׁמֵר *shômêr*, "keeper," or "preserver," and the Future יִשְׁמֹר *yishmôr*, "he shall keep" or "preserve," occurs each exactly three times in the Poem.

I WILL lift up mine eyes unto the hills, from whence cometh my help.
2 My help *cometh* from the LORD, which made heaven and earth.
3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.
4 Behold, he that keepeth Israel shall neither slumber nor sleep.
5 The LORD *is* thy keeper: the LORD *is* thy shade upon thy right hand.

1. *a*. "Hills," or rather "*Mountains*." This may mean the mountains of Palestine generally, in which case the phrase recalls Ezekiel's common designation of his native land as "the mountains of Israel." Or that ridge only, of which the sacred Mt. Zion was a peak, may be meant. This view seems best adapted to the context; those mountains must be most suitable which are likely to furnish help to the Psalmist. In similar language the Psalmist of cxxiii. turns his gaze to the *heavenly* abode of Jehovah—"Unto Thee lift I up mine eyes, O Thou that dwellest in the Heavens."

b. This clause is interrogative, for מֵאַיִן *mê-ayin* always, even in Josh. ii. 4 = "Whence?"

3. "He will not, etc." Ordinarily אַל *al* = μή, and some would render here "May He not, etc." More probably here and in xxxiv. 5, l. 3, it is merely an emphatic form of the ordinary negative, and = οὐ μή, as it is rendd. by LXX. in l. 3. There is no occasion to put this denial in the form of a question, as Ewald, "Surely He will not, etc....?" Rend. "*He will not at all suffer thy foot to be moved; He that keepeth thee will not slumber at all.*" LXX. wrongly rends. hemist. *a* Μὴ δῴῃς εἰς σάλον τὸν πόδα σου.

5. What is true of Israel is true of the individual believer also. In *b* all that is meant is that Jehovah is a shelter to the believer, and is ever at his right hand to forestall his need. For the latter conception cf. xvi. 8 "He is *at my right hand*, I shall not be moved," cix. 31 "He shall stand *at the right hand* of the poor," and cx. 5. There is no reference to a particular quarter of the compass. Such explanations as that of Dr Phillips, "In the case of a Jewish exile returning from Babylon, he would have to travel in an easterly direction [?], and would consequently have the south *on his right hand*, the quarter of

6 The sun shall not smite thee by day, nor the moon by night.
7 The LORD shall preserve thee from all evil: he shall preserve thy soul.
8 The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

the sun at mid-day, when its rays are most searching, and when a shade would therefore be the most requisite," arise from disregard of the Hebrew idiom.

6. "Smite thee:" the same verb הכה *hiccâh* is used with reference to the injurious effects of the sun on the person in Jonah iv. 8, Is. xlix. 10, and on plants in cii. 4. "The transferring of the word to the moon is not zeugmatic. Even the moon's rays may become insupportable, may affect the eyes injuriously, and (more particularly in the equatorial regions) produce fatal inflammation of the brain."—Del.

The Fathers, stumbling at the literal signf. of this promise, are particularly unhappy in their mystical interpr. of it. Augustine, for instance, "tells us that the sun is Christ's Godhead, the moon the Church, deriving all its light from Him,.....so that the verse is a promise to the faithful that they shall not be offended either in Christ or in the Church."

8. "Thy going out and thy coming in:" this phraseology is borrowed from the blessing for obedience in Deut. xxviii. 6 "Blessed art thou when thou comest in, and blessed art thou when thou goest out," cf. also Deut. xxxi. 2, 1 Sam. xxix. 6. What is meant is "Jehovah shall bless thee in all the actions of thy life."

INTRODUCTION TO PSALM CXXII.

SUNNY MEMORIES OF A RETURNING PILGRIM.

TITLE. "A Song of Degrees: to David."

LXX. Ὠδὴ τῶν ἀναβαθμῶν.

THE most rational view of this "Song of Degrees" is that it is the retrospect of a Pilgrim returning from attendance at one of the three annual Feasts. It is doubtless to be assigned to the same date and author as the other Psalms of the series.

The similarity to post-exilic Psalms, the reference to the pilgrimages of bygone days, and the designation of Jerusalem as "thou that art *built*," sufficiently indicate the period succeeding the Restoration. The

Hebrew Title "to David," which is without equivalent in LXX. and Targ., is doubtless to be discarded. It appears to have had its origin in a misunderstanding of v. 5, which in reality imperatively demands the post-Davidic date. (See further, cxx.—cxxxiv. Introd.)

Ewald fancifully supposes the Psalm to be a blessing on a party of pilgrims by an old man, unequal now to the fatigues of the Pilgrimage, but mindful of the joy which such occasions formerly brought him. "The departure of his friends reminds him of the alacrity with which he too had once obeyed a similar summons; his spirit is fired by sympathy with their enthusiasm." ("Four Friends.") Nothing in the Psalm specially favours this view, and in such a case we should expect some expressions of mournful regret rather than such unqualified exultation as characterizes the present composition. Strength of sympathetic feeling can hardly explain the complete absence of such expressions.

I WAS glad when they said unto me, Let us go into the house of the LORD.
2 Our feet shall stand within thy gates, O Jerusalem.
3 Jerusalem is builded as a city that is compact together:
4 Whither the tribes go up, the

1. *a.* Lit. "I had joy in those who said to me."

2. Rend. "*Our feet halted* [stood firm, ceased from moving on] *in thy gates, O Jerusalem.*" Here, as in v. 1, the verb is in the Past. LXX. rightly εὐφράνθην, ἑστῶτες ἦσαν.

3. Rend. "*Jerusalem, thou that art built up as a city which is compact in itself.*" *Built up*, scil. *again*, for the Hebr. verb בנה *bânâh* "built," here and in cii. 16, cxlvii. 2="*re*built." *As*, H. כ *c*, the *Caph veritatis:* Jerusalem is rebuilt so as actually to be a city, unusually compact and consolidated. Thus Chrysostom remarks—Τὸ συγκεκροτημένον αὐτῆς λέγει τῶν οἰκοδομῶν, καὶ τὸ ἀσφαλές, καὶ τὸ πεπυκνωμένον, καὶ ὅτι οὐδὲν ἔρημον εἶχε κατὰ τὸ μέσον. The LXX. (perhaps reading חֲבֻרָה for חֲבֵרָה) rends. ὡς πόλις ἧς ἡ μετοχὴ αὐτῆς ἐπὶ τὸ αὐτό, which is understood to refer to the unanimous assemblage of the tribes in Jerusalem, regarded as a claim on their part to participation in the city.

4. *a.* Rend. "*Whither the tribes went up,*" scil. in time past: the reference is to the three annual occasions, when every Israelite was required to appear before Jehovah; cf. Exod. xxiii. 17, xxxiv. 23, Deut. xvi. 16. "Unto the testimony of Israel:" rend. "[As] *a testimony to Israel:*" i.e. these pilgrimages were the subject of a Divine testimony or precept to Israel. Similarly in lxxxi. 5 the keeping of the Passover

tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.
5 For there are set thrones of judgment, the thrones of the house of David.
6 Pray for the peace of Jerusalem: they shall prosper that love thee.
7 Peace be within thy walls, *and* prosperity within thy palaces.
8 For my brethren and companions' sakes, I will now say, Peace *be* within thee.
9 Because of the house of the LORD our God I will seek thy good.

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is said to have been "ordained in Joseph for a *testimony*." The H. עדות *êdooth*, *testimony*, is thus not an accus., but a nomin. in apposition to the whole clause preceding.

5. "Are set." The phrase ישב למשפט *yâshab l'mishpât* "to be seated *for judgment*," is here transferred from the persons to the seats: cf. cxxv. 1. The "thrones" indicate the judicial seat in the palace, cf. 1 Kings vii. 7, not (as apparently understood by Targ.) the raised seat of the king in the Court of Israelites. On this v. Perowne well remarks "Jerusalem had become the religious capital of the nation, because it was already the civil capital. The law had enjoined that the supreme tribunal should be in the same place as the sanctuary (Deut. xvii. 8, 9). But Jerusalem was first the civil metropolis, the city of David (2 Sam. v. 9, vv. 12, 16), before it became 'the city of God.'"

6. *a*. Perhaps = "Give hearty salutation to Jerusalem:" cf. the phrase שאל לו לשלום—to greet any one with a salutation,—and especially its Aramaic equivalent שאל שלמא ד, where the construction is exactly the same as here. To the common form of such salutations שְׁלוֹם לָךְ (cf. N. T. εἰρήνη σοί, Arab. *essalamu a'layca*) or לְךָ לְשָׁלוֹם the succeeding vv. are adapted.

7. *a*. Rend. "*Peace be in thy stronghold:*" cf. for this use of חל *chêl* Nah. iii. 8.

8. The "brethren" and "companions" are the compatriots whom the pilgrim leaves within the city walls.

9. I.e. His interest in Jerusalem's welfare is mainly prompted by his affection for her Temple.

INTRODUCTION TO PSALM CXXIII.

PRAYER OF THE DESPISED NATION.

TITLE. "A Song of Degrees."

IN the first verse the writer speaks in the singular number, probably as representing the whole nation collectively. The other verses are certainly the utterance of the persecuted nation, not of an individual. Believing as we do that these "Songs of degrees" are post-exilic, we find a full illustration of the Psalmist's complaint in the accounts of the contemptuous opposition which the Samaritans and others offered, when the restored nation busied itself with the rebuilding of their city. "When Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, 'What is this thing that ye will do?'"—Nehem. ii. 19. Cf. our verse 4.

UNTO thee lift I up mine eyes,
O thou that dwellest in the heavens.

2 Behold, as the eyes of servants
look unto the hand of their masters,
and as the eyes of a maiden unto the

1. "Lift I," more correctly "*Have I lifted.*" "Dwellest in," so LXX.; better "*Sittest in*," cf. the Targ. "Thou that sittest on the throne of glory in the heavens." On the final termination *î* see cxiii. 5, note.

2. The apodosis is, more literally, "so our eyes are upon Jehovah our God, until He shew us favour." In *a* the elder Kimchi interprets "When servants are struck by their masters, to whom can they lift up the eye but to them, that they would have compassion on them, and let their hand fall from them? So we, whom God, Blessed be He, has smitten, can only lift up our eyes to Him, etc." This reference to the "punishing hand" of the master and mistress is pressed by Hengst., who cites Gen. xvi. 6, "Behold thine handmaid is *in thy hand*, do to her what seemeth good to thee," *ib.* 9, "Return...and humble thyself *under her hands*." And that the Psalmist regards himself as experiencing Divine chastisement might be, perhaps, inferred from the apodosis. Probably however all that is meant is,—As slaves keep their eye on the gestures of those whom they obey, in readiness to anticipate their wishes, so look I constantly for Divine succour.—The Lat. phrases

hand of her mistress; so our eyes *wait* upon the LORD our God, until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

4 Our soul is exceedingly filled with the scorning of those that are at ease, *and* with the contempt of the proud.

a nutu pendere, a vultu, ore, etc. have been often compared, and Dr Perowne notices the expressions with reference to a slave, "oculos in oculis heri habere," Plautus, "oculos nunquam ab oculis dimovere," Terence.

3. *a.* Lit. "Be favourable unto us, O Jehovah, be favourable unto us."

4. "Exceedingly:" H. רבת *rabbath*, used of time in cxx. 6. The anomaly of הלעג *hal-laag* in signf. "the scorning *of*" may possibly be explained by Zech. iv. 10, 2 Kings xvi. 14, so that "the scorning, namely that of those that are at ease," would be the literal meaning. Cf. Gesen. *Gram.* § 108, 2 *c*.

"The proud." According to the K'rî, גְּאֵי יוֹנִים "proud ones of oppressors" should be read. But גְּאֵי יוֹנִים would in this case be required, for גְּאֵה not גְּאֵה is the sing. absol. form. Doubtless, however, the C'thîb text, which has but one word, is here to be preferred. Whether this word should not be pointed גַּאֲיוֹנִים, in which case we should have a regular formation such as רַעְיוֹן, אֲבְיוֹן, עֲלְיוֹן, may fairly be doubted. LXX., Targ., Syr., etc. follow the C'thîb text.

INTRODUCTION TO PSALM CXXIV.

JEHOVAH THE DELIVERER FROM RAGING HOSTILITY AND INSIDIOUS SNARES.

TITLE. "A Song of Degrees: to David."

LXX. Ὠδὴ τῶν ἀναβαθμῶν.

THOUGH entitled in the Hebrew "to David" (possibly because the position described and the figures employed recall that Psalmist), this Psalm is not to be divorced from the other members of the group. Verse 8 obviously assigns it to the same hands as cxxxi. and cxxxiv.; and it is a post-exilic Psalm. [See further Introd. to cxx.—cxxxiv.]

We have here a thanksgiving for deliverance from an oppression similar to that complained of in Pss. cxx., cxxiii. There being certainly incessant opposition against the returned captives, while busied with the restoration of their city and Temple, there must have been many occasions before the completion of their work when their ability to pursue it was deemed due to Divine interposition. Modern commentators seem to us to adopt an erroneous plan in striving to connect little Psalms of this kind with the deliverances which are most prominent in the national history. The Psalm may perfectly well have had its origin in some such deliverance as that of Nehem. v., vi., when Tatnai and others tried ineffectually to persuade Darius to stop the work of the restored tribes. But we cannot doubt that many such perils and deliverances were experienced, which nevertheless are not recorded in Scripture. Consequently to find one special occasion for this composition is impossible. Dr Perowne says "there can be little doubt that this Psalm records the feelings of the exiles when the proclamation of Cyrus at length permitted them to return." To this statement we demur. No one deliverance more than another is indicated by the Psalm; and, as far as its language guides us (see CXX.—CXXXIV. Introd.), it would seem to have sprung from a later time, when the Jews, their return journey completed, were busied amidst continually fluctuating fortunes with the reinstatement of their city, rites, and Temple.

1 IF *it had not been* the LORD who was on our side, now may Israel say;

2 If *it had not been* the LORD who was on our side, when men rose up against us:

1. In this and the following verse Hupf., Del., and other commentators rightly adopt the rendg. "*Had not Jehovah been on our side*, etc.," treating the שֶׁ "that" or "who" of שֶׁהָיָה as pleonastic. And so the LXX. Hupf. urges that we have no right to supply the substantive verb after the conjunction לוּלֵי *loolêy* "if not;" and though xciv. 17, cxix. 92 are sufficiently similar, there is certainly no close parallel in Biblical Hebrew to this form of construction. But probably the construction is the one often adopted in Rabbinic, where emphasis is to be thrown on a subst. Thus Maimonides on *Berachoth* I. 5 has לולי יציאת מצרים שנזכר שם, lit. "But for the Exodus which is mentioned there," which simply means "But for the mention of the *Exodus*." So here "But for *Jehovah* being on our side," or "But for the assistance of *Jehovah*." The emphasis thus given is so strong that the signf. is practically the same as that of the A.V. rendg.

3 Then they had swallowed us up quick, when their wrath was kindled against us:
4 Then the waters had overwhelmed us, the stream had gone over our soul:
5 Then the proud waters had gone over our soul.
6 Blessed *be* the LORD, who hath not given us *as* a prey to their teeth.
7 Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.
8 Our help *is* in the name of the LORD, who made heaven and earth.

3. Only here and in the two following vv. do we find the form אֲזַי *a'zay* in the signf. of אָז *âz* "then:" cf. the Aram. אֱדַיִן. Here, just as אז in cxix. 92, it introduces the apodosis after לוּלֵי (a service for which כִּי is more commonly used), and the meaning "then," "at that time," is not to be pressed to its full extent. The LXX. rightly rends. it in all three vv. by ἄρα. "To be swallowed up quick," or "alive," commonly denotes to be engulphed in the Sh'ol or Hades; cf. lv. 15, Prov. i. 12, and the less figurative Numb. xvi. 33. Here however, unless the metaphor in *a* is distinct from that of *b*, the Poet rather compares the enemy to a furious beast (cf. ver. 6), whose jaws are opened wide to swallow his prey.

4, 5. The arrogant wrath of the enemy compared to a swollen stream; see for the same metaphor xciii. 3. "The stream:" H. נַחְלָה *nachlâh*. This form, in signf. "to the stream," appears in Numb. xxiv. 5; such a rendg. is of course impossible here, and apparently the termination ה֫ *âh*, like the Aram. א֫ *â*, merely renders the subst. definite, as in the words לַיְלָה and בַּנָּה lxxx. 15 [16]. LXX. incorrectly rends. χείμαῤῥον διῆλθεν ἡ ψυχὴ ἡμῶν.

"Proud:" the H. זֵידוֹן *zêydôn* would seem rather to have the signf. "*swelling*" or "*seething*," which is doubtless the primary import of the Root זוּד *zood*. The form of the adj. is peculiar. LXX. rends. τὸ ὕδωρ τὸ ἀνυπόστατον, possibly understanding the adj. as we do: the Vulg. however interprets the LXX. "aquam intolerabilem." There is no difficulty in the sing. verb, the closing clause of v. 4 being interwoven with this v., and the subject here identified with the one there.

6. The figure of a voracious beast of prey, again applied.

7. The figure of a snare set for a bird, as in Prov. i. 17, vi. 5, and in many other places.

INTRODUCTION TO PSALM CXXV.

JEHOVAH ISRAEL'S DEFENCE AGAINST APOSTASY.

TITLE. "A Song of Degrees."

FAITHLESS and backsliding as Israel had proved itself in former days, it is no wonder that the pious Psalmist trembles lest the blasts of foreign tyranny, which have swept upon the sacred nation with such protracted severity, should uproot it from its basis of true religion. The long domination of a heathen power during the recent exile, and the present molestations of the semi-idolatrous Samaritans, must doubtless have had their effects on the weak-hearted among the Psalmist's countrymen. In the present Poem therefore words of consolation and of threatening are naturally blended. The faithful, says the Psalmist, need not be terrified, for calamity shall not endure; they have a firm foundation which cannot totter, and Jehovah is to them as it were a bulwark, deterring the oppressive foe who would pervert them from their holy faith. May Jehovah shew a sign of His gracious recognition of such men! But woe to the double-minded and half-apostates! May Jehovah treat them as He treats the openly rebellious sinners who defy His commandments! And may their extermination bring peace to the now harassed believers!

1 THEY that trust in the LORD
shall be as mount Zion, *which*
cannot be removed, *but* abideth for
ever.

2 *As* the mountains *are* round about
Jerusalem, so the LORD *is* round about
his people from henceforth even for
ever.

1, 2. The Church shall stand, unshaken as Mount Zion, its sacred centre: for Jehovah shelters it just as the surrounding mountains protect that centre from invasion.

1. *b.* "Abideth:" an excellent rendg. Ewald would rend. "shall be inhabited," a possible, but here very inappropriate signf. of יֻשַּׁב which is adopted by the Targ. LXX. rends. Οὐ σαλευθήσεται εἰς τὸν αἰῶνα ὁ κατοικῶν Ἰερουσαλήμ, reading יֵשֵׁב and borrowing the first word of v. 2.

2. Lit. "Jerusalem—mountains are about her, and Jehovah is about His people from this time and evermore." Stanley tells us that this picture of Jerusalem is not "realized as most persons familiar with our European scenery would expect it to be realized," Jerusalem

3 For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.
4 Do good, O LORD, unto *those that be* good, and to *them that are* upright in their hearts.
5 As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: *but* peace *shall be* upon Israel.

being shut in by mountains only on the Eastern side, and the chief spur of this range, Mount Olivet, being "only 180 feet above the top of Mount Zion. Still, these mountains act as a shelter...and the distant line of Moab would always seem to rise as a wall against invaders from the remote East."

The comparison of Jehovah to a sheltering rock or mountain is too common to need illustration. In Zech. ii. 4, 5 we have "Jerusalem shall be inhabited as towns without walls...for I, saith Jehovah, will be unto her a *wall of fire* round about her."

3. The "rod" or "sceptre" of the wicked means the rule of wicked persons, heathen or otherwise, which is expressed in xciv. 20 by the term "throne [or tribunal] of wickedness." The "lot" is the portion allotted, as in xvi. 5, Judg. i. 3, in other words, the possessions of the nation. The meaning is therefore—that godless domination over the land of Israel shall not be permitted to last ["rest"="*abide* lastingly" as in Prov. xxi. 16, Eccles. vii. 9] lest the "righteous nation" be tempted to apostasy. For "shall not rest" לֹא יָנוּחַ LXX. gives *οὐκ ἀφήσει* [*κύριος*], reading apparently לֹא יָנִיחַ.

5. *a.* Lit. "As for such as turn aside their crooked paths," a proleptic expression. LXX. *τοὺς δὲ ἐκκλίνοντας εἰς τὰς στραγγαλιὰς αὐτῶν* κ.τ.λ. "Lead them forth," or "cause them to go their way;" perhaps, however, we may rend. "cause them to pass away or perish," cf. the signf. of the Kal. in lviii. 8 [9], and Niph. in cix. 22 [23], and observe that in Arab. the Hiph. of this verb=*perire facere, perdere.* We prefer to regard the verb as expressing the wish of the Psalmist rather than his conviction, and rend. "*May the* LORD, etc." The Targ. has "And those that turn after their depravity, He shall bring them into Gehenna as their portion, with the workers of falsehood."

b. Rend. "*Peace upon Israel!*" hardly as A.V. "[but] peace shall be, etc.," nor as Ibn Ezra "[then] peace shall be." Both here and in cxxviii. 6, these words should rather be understood as forming a distinct ejaculatory petition. For the true Israel, as opposed to such apostates as he has denunciated, he prays for security from the dangers which menace it.

INTRODUCTION TO PSALM CXXVI.

A HOPE FOR THE CONSUMMATION OF A DELIVERANCE JOYFULLY INITIATED.

TITLE. "A Song of Degrees."

THAT the Captivity was actually over is certainly the meaning of verse 1. To render "When the LORD turns .... we shall be like, etc." is in our opinion simply impossible. What then is the meaning of the prayer, "Turn our captivity, etc." in v. 4? It points to the fact that the resettlement of the nation did not immediately follow the decree of Cyrus. Many had returned, but there were yet many absent from their fatherland. The Psalmist prays that the whole nation may come back. May they flock to their native land, like streams, replenishing the empty courses, and bringing fertility and gladness to an arid region (v. 4)!

The opening words of the Psalm strongly remind one of lxxxv. 1, but the tone of the latter composition is altogether different. The Psalm before us is on the whole less jubilant, and throughout less hortatory. No moral lesson is here inculcated, unless it be that of patience. The Psalmist says nothing of that moral reformation, which the author of lxxxv. insists on. He merely illustrates (by the figure of the sower and the seed) his hopes that those who patiently wait on Jehovah shall eventually find reward. We are naturally directed to a very early part of the period of Restoration, when the work of re-establishment was yet hardly begun, and when encouragement rather than admonition was needed.

WHEN the LORD turned again the captivity of Zion, we were like them that dream.

2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen,

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1. "Captivity of:" H. שיבת *shîbath*. Strictly speaking this subst. should be a derivative of שב *shâb* "returned," not of שבה *shâbâh* "led captive," and several commentators accordingly adopt the rendg., "When Jehovah brought back the returning ones of Zion." But it is possible that the appearance of this form שִׁיבַת is simply due to an error in transcription, שְׁבִית or שְׁבוּת "captivity" (as in lxxxv. 1) being found in several MSS. This view is supported by the frequent occurrence of the phrase שוב שבות or שוב שבית in Bibl. Hebr.; and Targ., LXX., Syr., and Vulg. all render "captivity."

The LORD hath done great things for them.	3 The LORD hath done great things for us; *whereof* we are glad.

The first three verses of this Psalm must be regarded as referring strictly to past time: it is impossible to understand the verbs as "prophetic Perfects." Jerome however rends. "implebitur" in v. 2, and the reference to a future deliverance is insisted on by several commentators as most agreeable to the language of v. 4. "Like them that dream:" according to the M'tsoodath David, the joy of deliverance made the past affliction appear as if but a dream; so too Joseph Kimchi. But it is far more probable that the Poet means to say that the incredible joy of release made the restored captives feel as if they were in a blissful dream. Neale well compares Livy's language in *Hist.* XXXIII. 32, where the Greeks after the defeat of the Macedonians by Flaminius receive at the Isthmian games the announcement that the Romans allow them to retain their liberty—"The joy was too great for men to take it all in. None could well believe that he had heard aright, and they looked on one another in wonder like the empty show of a dream; and as for each person singly, having no confidence in their own ears, they all questioned those standing near them." The LXX. rends. ἐγενήθημεν ὡς παρακεκλημένοι· the Targ. "we were as sick men who have been healed." It is obvious that the Targ. took חלמים *ẖôl'mîm* from the Rt. חלם *ẖâlam* in signf. "became strong" (primarily "was bound together"), cf. Job xxxix. 4, Is. xxxviii. 16. Probably the LXX. took the same line of interpretation, but preferred to give a paraphrastic rendg.

2. Their mouth was filled with laughter (cf. for this expression Job viii. 21), and their tongue with a רנה *rinnâh* or "*joyful cry*," and the heathen tribes confessed in their amazement "*Jehovah hath done great things with* [i.e. with regard to] *these men*." The verbs in the Imperf. in this v. simply denote consequent action. This use of the Imperf. we have already often noticed; and cases where it is preceded in this signf. by אז *âz* "then," occur frequently, cf. Deut. iv. 41, Josh. x. 12, 2 Kings xii. [18]. We need hardly have noticed this, but that LXX. and Vulg. rend. the second verb by a Future—τότε ἐροῦσιν, "tunc dicent."

3. Lit. "Jehovah hath done great things with us: we have become joyful." There is no occasion to supply "whereof" as in A.V.: hemist. *b* rather specifies directly what it was that Jehovah had done; He had made the nation joyful after prolonged years of gloom and lamentation.

4 Turn again our captivity, O LORD, as the streams in the south.
5 They that sow in tears shall reap in joy.
6 He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him*.

4. Rend. "*Restore, Jehovah, those of us who are captive, like streams in the southern-land.*"

a. שבית *sh'bîth* like שבי *sh'bî* (cf. lxviii. 18) may denote not only the abstract "captivity," but an actual band of *captives*. The restoration of the exiles being effected gradually, the Poet prays here for those who have not yet returned to their country.

b. The figure is introduced abruptly. What is meant is—[Restore our captive compatriots] just as water is restored by heavy rains to the water-courses of the parched district south of Palestine, to the delight of the inhabitants.

The very word נגב *negeb* "south," here used, has its origin in a Root *nâgab* "was dried up," and the nature of the country south of Palestine finds illustration in Judg. i. 15, where Achsah says to Caleb, "Thou hast given me a south (*negeb*) land: give me also springs of water." The H. אפיקים *a'phîkîm*, which we render *streams* above, strictly means "water-courses," cf. xviii. 15. The disastrous effects of the drying-up of an *a'phîk n'châlîm*, or "water-course of streams," are described in Job vi. 15 sqq. Others rend. "[It shall be] like streams in the southern-land," i.e. the joy shall be as great as when water is discovered by travellers or others in the parched southern country. But we should then expect, not a word that means a water-channel, but one meaning a well or fountain. Others suppose that what is meant is—it shall be as wonderful and changeful a work as if streams were made to break out in a parched land. So apparently Targ. "Turn.....as the earth is turned [but is the reading מתיבא, or מיתבא "inhabited"?], when springs of water burst out in the drought."

6. Rend. "*The bearer of the trail of seed may indeed go along weeping;* [but] *he shall surely come with a joyful shout, bearing his sheaves.*" This figure is of the same bearing as that in v. 5. Both vv. are connected with v. 4 only as illustrating the ability of God to turn sorrow to joy. Under His Providence, the arid soil is copiously irrigated; the handful of seed sown in sorrow becomes sheaves joyfully carried from the harvest-field. Cf. xxx. 5, "weeping may endure for a night, but joy cometh in the morning." This is all that is contained in both metaphors. The introduction of the adj. "precious" A.V., "good" P.B.V., though supported by Kimchi, adds an ethical import as inappropriate to the true figure, as it is unallowable according to

the signf. of the several words. Such rendgs. are based on the meaning of משך in Job xxviii. 18, so that משך־הזרע *meshec haz-zâra*, here is understood as lit. "seed of value" (!). Doubtless the subst. *meshec* is to be explained by the Rt. משך *mâshac* "to draw out," for in Amos ix. 13 משך הזרע="he that trails out the seed," i.e. "the sower." *Meshec* therefore=the quantity of the seed a sower draws or trails along at one time, i.e. probably a handful. And thus Targ. rends. "he who bears the draught (*nigdâ*) of seed-corn;" LXX. πορευόμενοι ἐπορεύοντο, καὶ ἔκλαιον, αἴροντες τὰ σπέρματα αὐτῶν κ.τ.λ.

INTRODUCTION TO PSALM CXXVII.

THE DEPENDENCE OF WORLDLY BLESSINGS ON JEHOVAH.

TITLE. "A Song of Degrees: to Solomon."

LXX. Ὠδὴ τῶν ἀναβαθμῶν.

IN our Introd. to cxx.—cxxxiv. we came to the conclusion that the Title "to Solomon" here was probably as spurious as the Titles of cxxii., cxxiv., cxxxi., cxxxiii. It is of course possible that the writer of these Songs of Degrees, consciously borrowing here from the Book of Proverbs, chose to entitle his poem *li-Sh'lômôh* on this account; but it is much more probable that the Title here, as in those other four, emanates from the hand of a compiler. The compiler's conjecture is however so far happy inasmuch as there is reason to think that the writer certainly had the life and writings of Solomon in mind. The connection of the Psalm with both can hardly be accidental. The Psalm insists on the futility of human efforts when unassisted by the Divine blessing: "Just as much does God give to His beloved by a *sleep*," "His beloved" being in the H. *y'dîdô*. The history of Solomon tells us that he was endowed with wisdom and riches in a *dream* at Gibeon (1 Kings iii. 5 sqq.); and that the name he received at his birth from Nathan the prophet was "the beloved of Jah," *Y'dîdyâh*. And one verse in Solomon's Proverbs is a very epitome of our Psalm, "The blessing of Jehovah, it makes rich, and labour adds nothing beside it." The following phrases remind one of the Book of Proverbs,—in ver. 2, *a'tsâbîm*, "toilsome labours," as in Prov. v. 10, *m'ach'rêy*, cf. Prov. xxiii. 30; in ver. 4, *b'nêy n'oorîm*, "children of [a man's] youth," recalling *êsheth n'oorîm*, "a wife of [a man's] youth," Prov. v. 18.

Ewald conjectures that the immediate occasion of this composition was the haste of the people to build their own houses in Jerusalem before rebuilding the Temple. This selfishness we find condemned by Haggai (i. 4). Hilary mentions this view as older than his own time; and we may notice that the Syriac has, in addition to the Title "Spoken by David concerning Solomon," the words, "spoken with regard to Haggai and Zechariah, who were urging [men] to the building of the Temple."

Such conjectures are of course more interesting than valuable. The actual occasion is hopelessly lost to us, but the teaching of the Psalm—"An Gottes Segen ist alles gelegen," as it has been well expressed—is of a kind which cannot be confined to any single period, but retains its value for the true believer throughout all time.

EXCEPT the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.

2 *It is* vain for you to rise up early, to sit up late, to eat the bread of sorrows: *for* so he giveth his beloved sleep.

1. *a.* Lit. "They labour at it in vain, that build it;" this is better than to explain the Partic. "builders" as constructed with a double form of the Pronoun—"its builders at it," though we have the phrase בנה ב *bânâh b'* in Zech. vi. 15.

b. "Waketh," rather "*Keepeth awake.*"

2. *a.* Lit. "Vain is it for you, ye who rise early, sit down late, [and] eat the bread of sorrowful labours."

"Sit down," not "sit up," as A.V. The passage, Is. v. 10, which has been quoted as if justifying the latter rendg., is totally different in construction and idea. What is meant apparently is the sitting down to the evening meal, for "1 Sam. xx. 24 shews that prior to the incursion of the Greek custom they did not take their meals lying or reclining (*ἀνα-* or *κατακείμενος*) but sitting," Del. "Sorrowful labours," עצבים *a'tsâbîm* as in Prov. v. 10.

b. Rend. "*Just as much will He give to His beloved by a sleep,*" i.e. the pious God-fearing man attains the same end without exertion of his own. For כֵּן *cên* in sense "so much," cf. Exod. x. 14, Judg. xxi. 14. שְׁנָא is explained by Kimchi and Ibn Ezra, and nearly all succeeding commentators, to stand for שֵׁנָה sleep (on the interchange of the ה and א cf. iv. 6 [7]), but it is much disputed whether it is the object of the verb "will he give" (as A.V.), or an adverbial accusative. Most modern commentators rend. "in sleep," and explain the adverbial accus. as of the same kind as in the common phrases בקר "in the

3 Lo, children *are* an heritage of the LORD: *and* the fruit of the womb *is his* reward.
4 As arrows *are* in the hand of a mighty man; so *are* children of the youth.
5 Happy *is* the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

morning," ערב "in the evening," לילה "by night," but these, as all indicating parts of *time*, are not strictly parallel. We know no reason why we should not interpret שנא as an accus. of the mode or instrument [*by a sleep* or *sleepwise*], such as we have in Is. i. 25, "And I will purge as [with] alkali;" ix. 9 "But [with] hewn stone we will build," and frequently. We should remark that our view of כן *cên* is also peculiar; the ordinary rendg. is "Even so He giveth [it]," i.e. "bread" to be supplied from hemist. *a*, where however not "bread" is mentioned, but "the bread of sorrowful labours."

LXX. rends. Εἰς μάτην ὑμῖν ἐστὶν τοῦ ὀρθρίζειν ἐγείρεσθαι, μετὰ τὸ καθῆσθαι [אחרי שבת], οἱ ἐσθίοντες ἄρτον ὀδύνης, ὅταν [כי] δῷ τοῖς ἀγαπητοῖς αὐτοῦ ὕπνον.

3—end. The gift of children, an instance of the dependence of all things on Jehovah's blessing. It must be remembered that by Orientals abundant offspring, and especially male offspring, is regarded as the chief of blessings. This view interweaves itself with the religious creed of the Brahmins, according to which a son by offering the funeral libation is said to procure rest for the departed spirit of his father. Thus in Sanskrit a son is called *puttra*, which is said to mean "deliverer from hell," because the son delivers (*trâyate*) his father from the hell called *put* (Manu ix. 138). Of Nala in the Nalopakhyanam it is said, "he for the sake of offspring, being very intent, performed many a right action."

4. *b*. Rend. "*So are the sons of* [a man's] *youth*," i.e. children begotten in the youth of their father; and consequently in the full vigour of manhood when he has become old and defenceless. The P.B.V. gives the unfortunate mistranslation "So are the young children." LXX. has υἱοὶ τῶν ἐκτετιναγμένων. Vulg. "filii excussorum," as if נעורים were here Pass. Partic. of נער *excussit*, "Intellexit vero haud dubie tales *qui plurimis aerumnis vexantur*," Rosenm. For the true meaning, cf. the expressions "a wife of youth," i.e. one married when a man is young, Prov. v. 18, and "a son of old age," i.e. begotten when his father is old, Gen. xxxvii. 3.

5. *a*. Rend. "*That hath filled his quiver with them.*" "After that he has likened the sons to *arrows* for fighting with the enemy, he says 'who hath filled his *quiver* with them,' speaking figuratively," Ibn Ezra. The LXX. and Vulg. mistranslate ὃς πληρώσει τὴν ἐπιθυμίαν

αὐτοῦ ἐξ αὐτῶν, "qui implevit desiderium suum ex ipsis," as if connecting אַשְׁפָּתָן *ashpâtho* with Rt. שָׁאַף *shâaph*.

b. For "but" rend. "when." "They" = probably both the father and the sons. The Vulg. erroneously translates by a sing. "non confundetur, cum loquetur." "In the gate," scil. in public, before the eyes of all. The Targ., explaining the "sons" as the pupils of the Rabbinic School (*bêyth medrâsh*), rends. "they shall not be ashamed when they strive with their enemies in the gate of the House of Judgment," i.e. of the Sanhedrin Court. Similarly Rashi: and the idea of spiritual sonship has been adopted by Christian commentators of the mystical school. Gesen. unnecessarily suggests the meaning "destroy" for the verb דִּבֵּר *dibbêr*, here as in 2 Chron. xxii. 10; he rends. "non pudefient sed perdent, etc." The Psalmist's meaning is well illustrated by Ecclus. xxx. 5, 6, and Sophocles, *Antig.* 641—644.

INTRODUCTION TO PSALM CXXVIII.

DOMESTIC PROSPERITY THE REWARD OF RIGHTEOUSNESS.

TITLE. "A Song of Degrees."

THE position of this Psalm is most appropriate. Psalm cxxvii. treated of the dependence of blessings, and especially domestic blessings, on Jehovah. The composition before us is similar in tone, but displays a slight advance of thought. It teaches that domestic prosperity not only proceeds from Jehovah, but is the certain reward of the man who fears Jehovah. These allusions to the blessings of private life are appropriate to the time, when the reinstated nation was looking forward to a renewal of the domestic prosperity of bygone times. There is no occasion to search for any special reference in this composition. It was used in the Marriage Service of the Sarum Office, and is similarly used in our own Prayer-Book. But this selection, however happy, is no certain guide to its primary occasion. The theory quaintly expressed by Luther, that it is an "Epithalamium, or Marriage Song, wherein the Prophet comforteth them that are married," has no foundation.

BLESSED *is* every one that feareth the LORD; that walketh in his ways.
2 For thou shalt eat the labour of thine hands: happy *shalt* thou *be*, and *it shall be* well with thee.
3 Thy wife *shall be* as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.

1. According to the Rabbis (cf. Ibn Ezra and Kimchi) "fearing the LORD" here denotes abstaining from breaches of the prohibitory commandments of the Decalogue; and "walking in His ways" the performance of the positive commandments.

2. Development of the primary idea accompanied by a change of person, just such as we find in xci. 2, 3, cxxvii. 2.

a. The A.V. rendg. of this verse appears the best. For כִּי *cî* "for" or "because" in the middle of the clause it governs, cf. Gen. xviii. 20, xli. 32, and Gesen. *Thesaurus*. Del. (who strangely instances these very passages from Genesis), Maurer, and others adopt the rendg. "The labour of thine hands thou shalt *surely* eat." By Symm. M'tsoodath David, and Calvin, כִּי *cî* is taken in signf. "when," or "while." The meaning of the verse is that the God-fearing man shall find a successful issue in the labours of husbandry. Such kinds of material prosperity are frequently declared to be the reward of the righteous man, cf. xxxvii. 37. The LXX. according to the reading of Cod. Vat. (here followed by Tischendorf) rends. hemist. *a.* τοὺς πόνους τῶν καρπῶν σου φάγεσαι (but Vulg. "labores manuum tuarum quia manducabis"). It is difficult to suppose that the introversion of the substantives was not due to a clerical error. Agellius however notices that καρπός ("wrist") is the LXX. rendg. for כַּף "the palm of the hand," in Prov. xxxi. 20: cf. the comment of Didymus on the LXX. rendg. here, καρποὺς φησὶ νῦν ὡς ἀπὸ μέρους, τὰς χεῖρας· τουτέστι τῶν πρακτικῶν σου δυνάμεων φάγεσαι τοὺς πόνους.

3. Passing on to the blessings of domestic happiness, the Poet, as Thrupp observes, associates these with the blessings of abundant produce (promised in v. 2), by "comparing the wife in the recesses of the house to the fruitful vine that grew without it; and the children round about the table to the numerous olives on which the husbandman looked forth."

a. Rend. "*Thy wife* [shall be] *as a fruitful vine in the inner parts of thy house.*"

Thy wife, H. אֶשְׁתְּךָ. For the substitution of Segol for short Chirik cf. Is. xlvii. 2, Hos. xiv. 9. *Inner parts*, lit. the inner sides, cf. Amos vi. 10. Here perhaps are meant the sides of the inner court, where the women's apartments lay. It is generally assumed that these words

4 Behold, that thus shall the man be blessed that feareth the LORD.
5 The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.
6 Yea, thou shalt see thy children's children, *and* peace upon Israel.

have no connection with the metaphor of the vine, just as that of the "olive-plants" in *b.* has no connection with the "table;" but if the above view is taken, we may perhaps suppose that it was customary to grow vines on the walls of these inner courts. The Midrash Tillim remarks, that the wife is as the fruitful vine, when she is modest, and remains in the sides of the house, like Sarah who was "in the tent" when inquired for.

b. "Olive plants," not "olive branches," as P.B.V.

4. *a.* Here again it is somewhat difficult to account for the introduction of כִּי *cî*. We prefer to rend. it "that," with A.V. The Poet calls as it were the attention to the picture of prosperous godliness which rises before his mind, saying, "*Behold that thus is the man blessed*, etc." Maurer and others rend. "for," laying an emphasis on the word "behold!": "Ecce [considerate, attendite]! nam sic fortunatur vir, etc." Del. again insists on the meaning "surely."

5. The Poet again addresses himself to the godly man, whom he has individualized. Jehovah shall send him blessings from the holy place on Mount Zion, and for his sake even the nation itself shall be blessed. "*And look thou upon the prosperity of Jerusalem all the days of thy life*" is the correct rendg. of hemist. *b.* Cf. for the construction xxxvii. 3 *b.*

6. *a.* Lit. "And see thou sons to thy sons."

b. Rend. "*Peace be upon Israel!*" as LXX.: cxxv. terminated with the same ejaculation.

INTRODUCTION TO PSALM CXXIX.

THE PERSECUTED NATION.

TITLE. "A Song of Degrees."

THE subject of this Psalm is similar to that of Psalm cxxiv. Here, as there, the persecution and deliverance which are prominent in the Psalmist's mind, are perhaps not to be connected with the Babylonish Captivity and its consummation, so much as with the troublous interval immediately succeeding. The Psalm falls naturally into two divisions,

each consisting of eight lines. The subject of the first is the recent deliverance from a persecution; that of the second, a confident expectation of the destruction of Israel's many persecutors.

MANY a time have they afflicted me from my youth, may Israel now say:
2 Many a time have they afflicted me from my youth: yet they have not prevailed against me.
3 The plowers plowed upon my back: they made long their furrows.
4 The LORD *is* righteous: he hath cut asunder the cords of the wicked.
5 Let them all be confounded and turned back that hate Zion.
6 Let them be as the grass *upon* the housetops, which withereth afore it groweth up:
7 Wherewith the mower filleth not

1. "Many a time," or "much:" H. רבת *rabbath*, for which form cf. cxx. 6, cxxiii. 4. The allusion is of course to Gentile persecutions.

2. "Yet" or "nevertheless": for גם *gam* in this signf. cf. Ezek. xvi. 28, Eccles. vi. 7.

3. This may be interpreted to mean either—They have inflicted a wale on my back, such as that left by a scourge;—or (since גב *gab* means not only "a back," but also a hill or an eminence of any kind) —They have plowed down my strongholds to a level with the plain land.—In the latter case the figure will be as in Micah's prophecy, "Zion shall be plowed like a field," Mic. iii. 12, Jer. xxvi. 18.

b. Lit. "They made length for their furrows." The K'rî has מענותם *maa'nîthâm*, which would mean "their furrow," but the subst. *maa'nîth* is otherwise unknown. The C'thîb מענתם *maa'nôthâm* is plur. of *maa'nâh*, which occurs in 1 Sam. xiv. 14. The LXX. rends. this v. ἐπὶ τὸν νῶτόν μου ἐτέκταινον οἱ ἁμαρτωλοί, ἐμάκρυναν τὴν ἀνομίαν αὐτῶν, חרש *châraśh* "to plough" being taken in its equally common signf. "to fabricate" or "to devise," and מענותם being treated as if it were עונתם "their transgressions."

4. A.V. rightly; P.B.V. "But the righteous LORD etc." after LXX. and Vulg.

5, 6. It is doubtful whether instead of the Imper. "Let them" (LXX., A.V.), we should not rend. as Kimchi by the Fut. "They shall be" in these vv.

6. "The flat portions" of an eastern roof "are plastered with a composition of mortar, tar, ashes, and sand, which in time becomes very hard, but when not laid on at the proper season is apt to crack in winter...On ill-compacted roofs grass is often found springing into a short-lived existence" (*Bibl. Dict.* 'House'). Such grass, withering prematurely from lack of root, is an emblem of the delusive prosperity and miserable end of the enemies of Zion. Cf. Is. xxxvii. 27,

his hand; nor he that bindeth sheaves his bosom.
8 Neither do they which go by say, The blessing of the LORD *be* upon you: we bless you in the name of the LORD.

"They were...as the grass on the housetops, and [as corn] blasted before it be grown up."

b. שֶׁקְּדָמַת. The prefix שׁ is the relative, קדמת=*priusquam* as מקדמת Ezra v. 11, מן־קדמת Dan. vi. 11. Which is right, the rendg. of A.V. "afore it groweth up," or that of P.B.V. "afore it be plucked up"? In favour of the former—Aq. rends the verb by *ἀνέθαλεν*, Symm. by *ἐκκαυλῆσαι* ("shoot into a stalk"), the Sexta by *ἐκστερεῶσαι* ("attain full solidity"), Jerome by "[statim ut] viruerit." And according to Theodoret some copies of the LXX. rendered this verb by *ἐξανθῆσαι*. The other rendg. has the support of Theod., and the Quinta, and of our present copies of the LXX.: all these give *ἐκσπασθῆναι*, and similarly Æth., Arab., and Vulg. The verb in question is שלף *shâlaph*. Everywhere else it means "to pluck out" (*passim* of a sword plucked out of the scabbard) or "pluck off" (of a shoe in Ruth iv. 7, 8). "*Afore one plucks it off*" is therefore the rendg. supported by usage. Those who regard שלף as meaning "to grow up," or "to flower" suppose the Rt. to be closely related to חלף, which is understood (as we believe wrongly, see xc. 6, note) to bear this signf. Geiger also observes that in Saadia and Abu-Said the Arabic *salapha* occurs in signf. "to be in the first maturity," "to blossom," and Del. notices the use of the Talmudic שלופפי for "unripe dates that are still in blossom." We prefer however to abide by that signf. which has the support of Biblical Hebrew itself. The impersonal use of the verb is too frequent to need comment, and there is but little weight in Del.'s reasoning that "it is the most natural thing to take חציר as the subject to ישלף." Another rendg. mentioned by Rosenm. is "which withers before one plucks [*subint.* the knife to cut it]" (!) The Targ. rends. "Let them be as the grass on the roof, which, before it flowers, there comes an east wind [and] tears it up, and it withers." There is here, as often, a double interpretation, "before it flowers," and "an east wind tears it up," both being extracted from the H. קדמת שלף.

7. I.e. which is not of any use. Del.'s explanation—The life of these enemies of Israel "closes with sure destruction, the germs of which they (without any need for any rooting out) carry within themselves"—is too strained. "His bosom," from a form חֵצָן, i.q. the common חֵיק.

8. The meaning is that as there will be no reapers of this grass,

there will be nothing to elicit the utterance of those common formulas of benediction, with which passers-by were wont to greet harvesters, and of which we have an example in Ruth ii. 4, where Boaz says "unto the reapers 'The Lord be with you,' and they answered him 'The Lord bless you.'" Here however the two benedictions do not represent the greeting of passers-by, and the reply of the harvesters; both proceed from the former, whose good wishes are expressed in two distinct ordinary forms.

INTRODUCTION TO PSALM CXXX.

THE GOD OF FORGIVENESS AND REDEMPTION.

TITLE. "A Song of Degrees."

IN this and the following Psalm we gaze upon the inner spiritual life of the writer of the Songs of Degrees; both compositions being of a strictly devotional character. In the one before us the Psalmist's faith soars beyond the ordinary limits of Old Testament Revelation, and he treats of the natural guiltiness of human nature, and of the free grace of GOD, with a distinctness which induced Luther to number Ps. cxxx. among the *Psalmi Paulini*. In phraseology this Psalm recalls Psalm lxxxvi. A marked resemblance to 2 Chron. vi. 40—42 has led to the belief that the chronicler has there interwoven passages from Psalms cxxx., cxxxii. The "De Profundis" is the sixth of the Seven Penitential Psalms. It is used daily in the Greek Evening Office, and is employed as a Burial Psalm in the Roman Use. It is used in our Church as a Proper Psalm for Ash-Wednesday evening.

OUT of the depths have I cried unto thee, O LORD.
2 Lord, hear my voice: let thine ears be attentive to the voice of my supplications.
3 If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?
4 But *there is* forgiveness with thee, that thou mayest be feared.
5 I wait for the LORD, my soul

1. "Out of the depths," scil. of affliction, cf. for the same figure, lxix. 2, 14.

2. "Attentive:" H. קשֻׁבוֹת *kashshubôth* an adj. which recurs only in the somewhat similar passage 2 Chron. vi. 40 (see cxxxii. Introd.).

3. Lit. "If thou, Jah, shouldest mark iniquities, O Lord [Adonai], who should stand?" The title Jah is probably introduced in hemist. *a* for rhythmical purposes. To press the distinctive meanings of Jah and Adonai [as Del. "If God should shew Himself as Jah, no creature would be able to stand before Him, who is Adonai and can

doth wait, and in his word do I hope.
6 My soul *waiteth* for the Lord more than they that watch for the morning: I *say*, *more than* they that watch for the morning.
7 Let Israel hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption.
8 And he shall redeem Israel from all his iniquities.

therefore carry out His judicial will or purpose: Isaiah li. 16"] is quite needless.

4. "But:" H. כִּי *cî*, which must be rendd. "*For*." The use of this conjunction may be explained by regarding verse 3 less as an interrogation than as a denial in itself of God's willingness to mark iniquities. Of this denial the present v. gives the explanation: "*For with Thee is the forgiveness*," i.e. that forgiveness which man stands in need of. "That Thou mayest be feared:"—"The meaning is that if Thou forgivest my iniquity, sinners will hear of it, and they too will turn and forsake their sin; but if Thou wilt not forgive, they will not fear Thee, and they will do their own pleasure according to their soul's lust." Ibn Ezra.

By the LXX. 4 *b* is rendd. ἕνεκεν τοῦ ὀνόματός σου, which as it stands is an unaccountable misrendering. The Vulg. however has "propter legem tuam," and Symm. ἕνεκεν τοῦ νόμου, and we may suppose with Agellius that ἕνεκεν τοῦ νόμου τοῦ σου was the original rendg. of LXX., תּוֹרָתְךָ being read for תִּוָּרֵא. Similarly we may notice, in Isai. xlii. 4, it is natural to suppose that ἐπὶ τῷ ὀνόματι αὐτοῦ is a corruption for ἐπὶ τῷ νόμῳ αὐτοῦ.

5. *b*. Better "*And for His word do I tarry*," i.e. for the performance of His word of promise.

6. *a*. The verb to be supplied is probably שִׁמְרָה *shôm'râh* "watching," to be borrowed from שֹׁמְרִים *shôm'rîm* "they that watch." The succeeding clauses are of course elliptical, being equivalent to "more than they watch, that watch for the morning, etc." LXX. rends. ἀπὸ φυλακῆς πρωΐας καὶ μέχρι νυκτός, prefixing its second ἀπὸ φυλακῆς πρωΐας to the ἐλπισάτω κ.τ.λ. of v. 7; Vulg. gives "a custodia matutina usque ad noctem," but has no equivalent for the clause succeeding.

7. *a*. Lit. "Hope thou, O Israel, in Jehovah, for with Jehovah is the gracious-goodness." The subst. חֶסֶד *chesed* is here definite, as was סְלִיחָה "forgiveness" in v. 4, and thus denotes *the* gracious-goodness which Israel has need of. "Redemption" is explained by v. 8, where עֲוֹנוֹתָיו *a'vônôthâyv* "his iniquities"=the punishment of his iniquities (cf. Gen. xix. 15), and probably more especially all the sufferings connected with the period of Captivity.

Introduction to Psalm CXXXI.

The Tranquil Life of Humility.

Title. "A Song of Degrees: To David."

(LXX. omits τῷ Δαυίδ in Cod. Vat.)

This beautiful little Psalm proclaims the perfect peace of the mind that is stayed on God. Freed from high-mindedness, and its offspring restless discontent, the Psalmist grounds his hopes on the power and love of Jehovah, and passes through life in sweet tranquillity, and childlike peacefulness. The inscription "to David" is worthless as an account of the authorship (see cxx.—cxxxiv. Introd.), but may indicate that David was regarded as a type of that humility which the Psalmist commends. According to Del. the Psalm is an echo of David's answer to Michal's reproach, "I esteem myself still less than I now shew it, and I appear base in my own eyes," 2 Sam. vi. 22. We see no propriety in this allusion. Rather is it an echo of such passages in the genuine Davidic Psalms as xxiii. 1 sqq., xlii. 11, lvii. 1.

LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.
2 Surely I have behaved and quieted myself, as a child that is weaned of

1. The Poet disclaims three distinct kinds of pride—secret conceit of heart; the ostentation of the man of lofty bearing (the ὑπερήφανος of N. T.); and the presumptuous self-importance of the busy-body.

"Nor mine eyes lofty," cf. the phrases in the earlier Psalms, xviii. 27, ci. 5.

2. Rend. "*Verily, I have stilled and quieted my soul; like a weaned child beside its mother,—even like the weaned child—is my soul beside me.*"

It has been already noticed (ciii. 1, note) that in Hebrew a distinction can be made between the actual Ego, and the *nephesh* or "soul," the part of man's constitution which is particularly exposed to the agitating influence of external circumstances. The *nephesh* of the Psalmist is, he says, lulled to rest, so as to be unaffected by external circumstances. As a weaned child that has ceased fretting after its mother's milk lies beside her, peaceful and satisfied,—even like such a child lies the *nephesh* beside that higher Ego. In v. 1 the Psalmist has disclaimed *pride*, which in thought, gesture, and actions proclaims

his mother: my soul *is* even as a weaned child.

3 Let Israel hope in the LORD from henceforth and for ever.

its desire of exaltation; in this v. he claims to have acquired *contentment*, which heeds neither aggrandizement nor abasement, but is as it were asleep to the distracting influences of the world.

Surely: H. אם לא *im lô*, lit. "if not;" a form of asseveration borrowed from the usual formula of an oath. *Stilled*, lit. "Smoothed down," H. שויתי *shivvîthî*, used apparently in the same metaphorical signf. (*naphshî* being understood) in Is. xxxviii. 13.

Ewald and Hupf. strangely rend. hemistich *b* "As a weaned child on its mother, so my soul being weaned lies on me:" *nephesh* in the signf. "soul" being invariably fem., *g'moolâh* would of course be required instead of *gâmool*.

LXX. rends. Εἰ μὴ ἐταπεινοφρόνουν, ἀλλὰ ὕψωσα τὴν ψυχήν μου, ὡς τὸ ἀπογεγαλακτισμένον ἐπὶ τὴν μητέρα αὐτοῦ, ὡς ἀνταποδώσεις ἐπὶ τὴν ψυχήν μου, which (רוממתי being read for דוממתי and עָלַי for עָלָי) apparently = If I had not been humble-minded, but etc....then should I have deserved to be cut off from God, even as a weaned child is cut off from its mother.

3. He who would unlearn worldly pride and gain contentment, must above all things acquire firm hope in Jehovah, thus setting his desires above this world. But in this v. the Psalmist passes from the individual to the congregation at large. He has set before them the example of a pattern Israelite; he now appeals to them generally to attain conformity to that pattern by grasping spiritual hopes, and placing a deeply-rooted faith in Jehovah.

INTRODUCTION TO PSALM CXXXII.

DAVID'S PIETY AND ITS IMPUTATION TO DAVID'S SEED.

TITLE. "A Song of Degrees."

WE have little doubt that this Psalm is to be regarded as post-exilic, and as originating, like Ps. cxviii., in the joyful occasion of the Temple-restoration. The Poet recalls David's early yearnings to establish a sanctuary fit for Jehovah's worship. He alludes, in illustration of the difficulties attending that purpose, to the various vicissitudes which had befallen the Sacred Ark. Then abruptly he breaks forth into the petition, "Arise, O Jehovah, into Thy rest..... For Thy servant

David's sake turn not away the face of Thine anointed." The remainder of the Psalm recapitulates Jehovah's promises to David and his line; the fact that Zion has from the time of David been appointed as the permanent site of Jehovah's sanctuary being specially dwelt upon.

We see at once how appropriate is such a composition to the events described at the end of Ezra vi. Zerubbabel, who in the Books of Haggai and Zechariah is the object of so many assurances of Divine favour, may well be the royal personage here, on whose behalf the Psalmist's prayer is offered. Against this view however it is objected that though Zerubbabel was the lineal descendant of David, we have no account of his coronation, and therefore nothing that renders the title "anointed" strictly appropriate. And it is certainly true that though Zerubbabel has manifest precedence over Jeshua (Hagg. i. 12, 14, ii. 4, cf. 20—23), who in Zech. vi. is crowned merely as High Priest ("as a priest upon his throne" ver. 13), it is never absolutely stated that he occupies a higher rank than that of *Pechâh*, or "governor" under Cyrus.

We do not attach so much weight to this objection as some commentators have done. It is of course possible that the Psalm is altogether of earlier date, and that Solomon or some other pre-exilic sovereign is the "anointed" in question; but how then are we to account for the appearance of this Psalm in the closely-connected and apparently post-exilic group entitled Songs of Degrees? The position of Zerubbabel, as head of the nation, and lineal descendant of David, might surely justify the use of the term "anointed," even though no actual rite of coronation had been performed. And we may add that the absence of this ceremony (or rather of mention of it in the Books of Ezra and Nehemiah) may be attributable merely to a fear of exciting the jealousy of the Persian government.

According to some commentators the difficulty might be explained thus: It is only in verse 10 (see verse 17, note) that the title "anointed" is apparently applied to Zerubbabel. Now verses 8—10 formed (if 2 Chron. vi. 41, 42 be regarded as the actual words of the suppliant), part of a very much earlier petition, that of Solomon, to whom, therefore, the title "anointed" primarily applies. Zerubbabel being a very counterpart in his position as Temple-builder and in his reputation for wisdom (see 1 Esdras iii.—vii.) of Solomon, the words may have been borrowed from the old traditional form, attributed to Solomon, with a new, though as far as this title goes not strictly appropriate, allusion.

We prefer however the view that such passages as 2 Chron. vi. are

but centos of current liturgical formulæ. Here (as in the case of Ps. xcvi., where see Introd.) the Chronicler incorporated the words of a well-known contemporary Psalm, not the Psalmist those of an ancient Prayer. This view is perhaps corroborated by the resemblance of verse 40 of 2 Chron. vi. to our ver. 2. But in our opinion the difficulty connected with the wording of ver. 10 is not of sufficient importance to require the elaborate discussion awarded it.

Grounded, as it is, on the promises made to David's line, this Psalm is most appropriate to the occasion on which we celebrate the birth of David's Greater Son, and is therefore appointed as one of the Proper Psalms for the evening service of Christmas Day.

LORD, remember David, *and* all his afflictions:

2 How he sware unto the LORD, *and* vowed unto the mighty *God* of Jacob;

1. Rend. "*Remember, Jehovah, for David, all his solicitude,*" [concerning the sanctuary 2—5].

זכר ל *zâcar l'* "to remember to," or "for,"=to bear in mind with the view of rewarding, as here and in Jer. ii. 2, Nehem. v. 19 (where לטובה is expressed), or of punishing, as in cxxxvii. 7. We might possibly understand this v. as a prayer for the personal welfare of David now long dead, prayers and even offerings for the dead being customary in a period not long posterior (cf. 2 Macc. xii. 42—45) notwithstanding the undecided character of the Jewish views on the state after death. But it is much better to see here merely a prayer for the fulfilment to David's posterity of the promises, granted for David's sake, and actually announced to David.

His solicitude: עֲנוֹתוֹ *unnôthô* is an Infin. Pual of ענה *ânâh*, used substantivally. The rendg. "afflictions" (cf. Aq.'s κακουχίας, Symm.'s κακώσεως, and Targ.) is obviously inappropriate, and quite unnecessary, since ענה may mean "troubled oneself," "busied oneself" (cf. Eccl. i. 13), whence the subst. ענין "business." LXX. gives πάσης τῆς πραΰτητος αὐτοῦ, Vulg. "omnis mansuetudinis ejus," as if reading עֲנָוָתוֹ *anvâthô*, "his meekness." Similarly Syr. *moocôceh.*

The occasion referred to is probably that of 2 Sam. vii. 1—3. No oath on the part of David is recorded; and the Psalmist's expressions may be hyperbolical.

2. *a.* Rend. "*Who sware*, etc." The A.V. "how," LXX. ὡς, would probably require את אשר (cf. Josh. ii. 10, 1 Sam. xxiv. 19, 2 Sam. xi. 20, Deut. xxix. 15), אשר so used being in reality a kind of accusative.

b. "The mighty one of Jacob" is an expression first occurring in

3 Surely I will not come into the tabernacle of my house, nor go up into my bed;
4 I will not give sleep to mine eyes, *or* slumber to mine eyelids,
5 Until I find out a place for the LORD, an habitation for the mighty *God* of Jacob.
6 Lo, we heard of it at Ephratah: we found it in the fields of the wood.

the blessing of Joseph, Gen. xlix. 24. We have it twice in this Psalm (cf. ver. 5), and twice in Isaiah (xlix. 26, lx. 16, cf. also i. 24).

3—5. The purport of this oath or vow.

3. "Surely...not:" H. אם *im* "if," used by a kind of ellipsis, (=May evil happen to me, if), as in lxxxix. 35. "The tabernacle of mine house:" אהל ביתי *ôhel bêythî* naturally means "*my tent-dwelling*," not "the bed-chamber of my house," though this interpretation has apparently the support of the Targ., which thus makes the second hemist. almost a repetition of the first. Gesen. however takes אהל *ôhel* to mean simply "domus" here and in 1 Kings viii. 66, Is. xvi. 5, and rends. "in domum habitationis meæ." It is certainly remarkable that in 2 Sam. vii. David contrasts the position of the ark "within curtains" with that of himself dwelling "in a house of *cedar*," thus making *ôhel* here inappropriate in its ordinary meaning.

4. The LXX. appends καὶ ἀνάπαυσιν τοῖς κροτάφοις μου, cf. the P.B.V. "neither the temples of my head to take any rest."

6. "Lo, we heard of it," scil. of the ark (ארון *ârôn*, which is occasionally feminine); not "of this matter." We cannot make the verb equivalent to "we heard it, viz. the joyful cry of v. 7" (Bunsen), for thus the force of the next clause "we found it" is lost. For שמע *shâma*="heard *of*" cf. Is. xvi. 6, Jer. xlvi. 12.

This difficult little verse must be taken as proceeding not from David, but from the congregation, as v. 7. In our opinion it is intelligible only when viewed side by side with vv. 13 sqq. which shew how Zion has become the one fixed spot wherein the LORD has chosen to dwell. In contrast, we are told in these vv. 6, 7, how different was the state of things when David underwent all this solicitude. The site of the ark was *not* then fixed. It had been stationed in Shiloh from the last days of Joshua till the death of Eli; after the battle of Ebenezer it had been sent by the Philistines first to Ashdod, then to Gath, then to Ekron, then to Beth-shemesh, then to Kirjath-jearim, where it abode twenty years; and David brought it to Zion from Gibeah, in the vicinity of Kirjath-jearim. Which of these various localities are designated by the titles "Ephratah," and *S'dêy-yâar* or "The fields of the wood"? Treating the latter first, doubtless *S'dêy-yâar* (שדי יער) is equivalent to Kirjath-jearim (קרית יערים), "The city of woods." *Yâar*,

7 We will go into his tabernacles: we will worship at his footstool.

8 Arise, O LORD, into thy rest; thou, and the ark of thy strength.

"wood," may itself be an abbreviation of the name Kirjath-jearim, "The city of woods," (as possibly "Salem" for "Jerusalem" in lxxvi. 2, see note). In this case the full meaning would be "we found it in the fields surrounding Kirjath-jearim." It should be noticed with reference to this latter form of expression that though the ark had not rested more than twenty years *in* Kirjath-jearim, it had been apparently sojourning among various Levitical families in the neighbourhood until David's accession. Secondly with regard to "Ephratah" (אפרתה *Ephrâthâh*). The usual meaning of Ephrath or Ephratah—"Bethlehem"—is out of the question, for the ark was never at Bethlehem. But *Ephrâthî*, we find, means "an Ephraimite," as well as a "Bethlehemite" (cf. Judg. xii. 5, 1 Sam. i. 1, 1 Kings xi. 26), and "Ephratah" may doubtless similarly represent "the tribe of Ephraim." We concur with Gesen., Maurer, Tholuck, and others, in believing that the territory of Ephraim, wherein lay the town of Shiloh, is here meant. The Psalmist thus mentions two of the many spots; where the ark had rested, the two wherein it had remained longest, and the verse means—Lo, we heard of it as in Shiloh: but we found it [eventually] not there, but in the meadow-country surrounding Kirjath-jearim.

A few other interpretations deserve mention. Referring to the etymology of Ephratah (Rt. פרה *pârâh*, *fecundus fuit*), some understand the *fruitful* fertile southern portion of Palestine to be contrasted with the wild and wooded region of the north. The verbs then being understood to refer to one and the same event, the v. might be interpreted "*From* all parts of the land we flocked, at the summons of King David, to bring the ark to Zion." The Targ. may possibly have had this etymology in mind in its rendg. "Behold we heard of it in Ephrath, we found it in the wooded plain of Lebanon, the place where the ancient fathers used to pray."

Hupfeld, also referring to the etymological meaning of Ephratah, takes it to represent Beth-shemesh, where the ark was deposited by the Philistines, after its removal from Ekron. It was from Beth-shemesh that the ark was sent to Kirjath-jearim; this he argues explains the conjunction here of "the fruitful place" and "the fields of Jaar."

8—10. These verses are interwoven by the Chronicler as part of Solomon's prayer at the dedication of the Temple, 2 Chron. vi. 41, 42 (see Introd.). The variations in the two passages are of no great importance.

8. "Thy rest:" מנוחתך *m'noochâthecâ*, cf. the speech of David in

9 Let thy priests be clothed with righteousness; and let thy saints shout for joy.
10 For thy servant David's sake turn not away the face of thine anointed.
11 The LORD hath sworn *in* truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.
12 If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.
13 For the LORD hath chosen Zion; he hath desired *it* for his habitation.
14 This *is* my rest for ever: here will I dwell; for I have desired it.
15 I will abundantly bless her provision: I will satisfy her poor with bread.
16 I will also clothe her priests with salvation: and her saints shall shout aloud for joy.
17 There will I make the horn of David to bud: I have ordained a lamp for mine anointed.
18 His enemies will I clothe with shame: but upon himself shall his crown flourish.

1 Chron. xxviii. 2, "I had in mine heart to build an house of rest [בית מנוחה] for the ark of the covenant of the LORD."

10. In 2 Chron. vi. 42 we have, "O LORD God, turn not away the face of Thine anointed: remember the mercies of [i.e. promised to] David Thy servant."

11. "In truth," A.V. rightly; אמת *e'meth*, being used here almost in an adverbial signf., is practically equivalent to באמת *be-e'meth*.

"Upon thy throne," H. לכסא לך *l'cissê lâc*. For this use of ל cf. ix. [4], xxi. [4]. It is probably for the sake of euphony that לכסאך has been resolved into לכסא לך here and in v. 12. The promise of this verse is found in 2 Sam. vii. 12.

12. Cf. 2 Sam. vii. 14—16. The Psalmist however seems to have modelled his diction to some extent by Ps. lxxix.

17. "The horn," cf. lxxv. 4, lxxxix. 17. Here the expression refers more especially to offspring. So too does the word נר *nêr* (lit. "lamp" as A.V.) in hemist. *b*. The kindred subst. ניר *nîr*, primarily meaning "lamp," denotes also metaphorically "offspring," "progeny;" and it is remarkable that this subst., when so used, appears always in connection with the line of descendants promised to *David:* see 1 Kings xi. 36, xv. 4, 2 Kings viii. 19, 2 Chron. xxi. 7. (The A.V. strangely maintains the unintelligible rendg. "light" or "lamp" in all these passages.) Bearing in mind this connection, we can hardly doubt that the Psalmist here uses *nêr* in signf. *nîr*, and we rend. "*A line of offspring.*" The same signf. may perhaps be detected in the proper names *Abnêr* and *A'bînêr*. The metaphor is not uncommon in Oriental language. Cf. the *Bâgh u Bahâr*, where the Emperor Azâd-bakht, lamenting his childlessness, prays thus: "O God, Thou of Thy power hast bestowed on me everything, but Thou hast only not given me a lamp in this dark house."

INTRODUCTION TO PSALM CXXXIII.

THE COMMON FATHERLAND.

TITLE. "A Song of Degrees: to David."

LXX. Ὠδὴ τῶν ἀναβαθμῶν [Cod. Alex. adds τῷ Δαυίδ].

THE rendering of verse 1 given in our Versions leads English readers to suppose that this little Poem treats of the blessings of domestic harmony. But this is not its real subject. Omit the words "in unity," which have no real equivalent in the Hebrew, and it is plain that the Psalmist extols the blessings of fatherland, not those of the family-circle. It is good and pleasant, says he—and how forcible the remark at the close of exile—for those whose lineage is deduced from a common stock to share a common country. On the two metaphors by which the blessing is illustrated see our exegesis below. The Psalm is of the widest scope, and Delitzsch's view, which limits the reference to a "dwelling together" on one of those three occasions when all the males congregated in Jerusalem, is quite unwarranted. It only remains to notice that the Title "to David" (which is without equivalent in Targ. and LXX. Cod. Vat.) is refuted even by the language of the Psalm, since the construction of לְ with the Participle does not occur in pre-exilic compositions.

BEHOLD, how good and how pleasant *it is* for brethren to dwell together in unity!

2 *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard: that

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1. Rend. "*Behold how good and how pleasant a thing it is for* [those who are] *brethren, to dwell together also.*" The H. שבת יחד *shebeth yâchad* = not dwelling in unity, but *dwelling together*, and the word גַּם *gam* "also," which is entirely omitted in A.V. and P.B.V., is emphatic. What is meant is obviously—How good it is for those who are united by the ties of kinsmanship to be united yet closer by the possession of one common place of abode. The *brethren* are the Jewish people. Touchingly must the blessings which the possession of one common dwelling-place brings with it, have presented themselves to those who had been so long "dispersed" among heathen nations.

2, 3. The blessing which the Psalmist finds in the dwelling-together of his countrymen is apparently this: When a race attains

went down to the skirts of his garments;

3 As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion: for there the LORD commanded the blessing, *even* life for evermore.

possession of one common country, interests which have been hitherto individual become national. The good which falls on one part extends to all other parts. If "one member be honoured, all the members rejoice with it." This blessing is set forth under two figures, in each of which the pervading influence of this sympathetic spirit is represented. The sense of unity permeates such a nation, just as the rich oil with which Aaron was anointed by Moses made its way from head to beard, and from beard to feet, or just as the heavy mists, for which Mount Hermon is celebrated, are wafted over all the lower regions surrounding it, even as far as to Mount Zion itself. We proceed to comment on the several clauses.

2. Rend: "*As the good oil upon the head, going down upon the beard,—upon the beard of Aaron; which goes down upon the hem of his vestments.*" The *good oil* is that which was poured upon the head of the High Priest at his consecration (Exod. xxix. 7, Lev. viii. 12, xxi. 10). It was carefully prepared with aromatic spices, "after the art of the apothecary," and might not be used for ordinary purposes (cf. Exod. xxx. 22 sqq.). Aaron is specially mentioned merely as the first chief of the priestly race. It may be noticed that in the time of the second Temple the holy oil was wanting, the consecration of the High Priest being effected by investiture only.

Upon the hem of his vestments. The H. פִּי *pî* may mean either the upper or the lower hem, cf. the use of שְׂפָה *sâphâh* in Exod. xxvi. 4. Here we can hardly doubt that the latter is meant, for the pervading course of the oil is the very ground of the comparison, and it would be no advance for oil already on the beard to reach the collar of the vestment. The H. מִדּוֹת *middôth* (here only for *middîm* or *maddîm*) represents the upper sacerdotal vestments, cf. Lev. vi. 3.

3. *a.* This hemist. can only be rendd. "*As the dew of Hermon, which comes down upon the mountains of Zion.*" We retain the rendg. *dew*, but the reader will bear in mind that a mountain mist is intended. What is meant is obviously that the exhalations on the heights of Hermon (which Van de Velde in modern times notices as being particularly heavy) were sometimes, by the operation of a northerly breeze, wafted across the arid southern regions, even so far as to Mount Zion, whose "dews" were thus commingled with these. The pervasive feeling of unity in the reinstated nation is no less fittingly represented by this

figure than by the one preceding. LXX. and Targ. rend. as above, Kimchi as A.V.; Rashi connects this with the preceding verse, and rends. "As the good oil...so is the dew of Hermon, etc."

b. Why does this hemistich open with "for"? Apparently because with the mention of the dew wafted as far as Zion, a fresh thought arises in the Psalmist's mind, viz. that Zion is also the terminus to which all these sympathetic national sentiments make their way. It is to Zion, as containing that sanctuary which is the strongest bond of sympathy between Israelite and Israelite, that the current of pathetic feeling is directed. And so, abruptly the Psalmist exclaims, "*For there it is that Jehovah commanded for evermore the blessing* [even] *life.*" *Commanded,* in sense "Ordained," cf. the phraseology of Lev. xxv. 21. *Life* is in apposition with, and defines, *the blessing*, while *for evermore* belongs to the verb. The thought, that Zion is to be the eternal fount of divine blessings, needs no illustration.

INTRODUCTION TO PSALM CXXXIV.

GREETINGS OF TEMPLE OFFICIALS.

TITLE. "A Song of Degrees."

IT is clear enough that the Psalm consists of a greeting (vv. 1, 2), and a counter-greeting (v. 3). That those accosted in v. 1 are such as "stand (עמד *ámad*, commonly used of the attendance of the Priests and Levites) in the house of the LORD by night," leads us to regard the greetings as interchanged between the Temple officials, possibly at the time of relieving duty. Some of the Temple rites appear to have required the nightly attendance of a body of Levites, cf. 1 Chron. ix. 33; and, at any rate, a watch would naturally be kept in the Temple throughout the night.

We find that in later times the nightly Temple administrations were arranged thus:—After midnight the chief of the gate-keepers entered the inner Temple through the "Fire gate" with some of the priests. Here this patrol divided into two companies, each supplied with a torch. One company turned east and the other west, and thus they compassed the court to see whether everything was in readiness for the service of the dawning day. At the baker's chamber, where the Minchah of the high priest was baked, they met with the cry of "All is well." To this function succeeded that of the drawing of the lots,

which decided the duties of the several priests during the coming day. (*Vide* Delitzsch.) It is possible that the Psalm contains the call and counter-call with which these two bodies of watchmen met each other. But it may be doubted whether these usages of later time necessarily existed in exactly the same form in the early post-exilic period to which this Psalm belongs.

Two facts appear to have been ignored in the criticisms on this Psalm. One is that vv. 1, 2 probably proceed from a single individual, who addresses and is answered by a company. The other, that verse 3, whether employed in any Temple ceremony or not, manifestly connects the present Poem with other "songs of degrees," both as concerns date and authorship. (See cxx.—cxxxiv. Introd.)

BEHOLD, bless ye the LORD, all *ye* servants of the LORD, which by night stand in the house of the LORD.

2 Lift up your hands *in* the sanctuary, and bless the LORD.

3 The LORD that made heaven and earth bless thee out of Zion.

1. "By night," lit. "In the nights." Targ. manifestly finds reference to the Temple-watches: it rends. hemist *b.* "who stand on the watch-house of Jehovah's sanctuary, and utter praises in the nights." The Syriac, we may add, entitles this Psalm "To David, concerning the priests, whom he appointed that they should be engaged in the service of the LORD during the nights." The LXX. brings ἐν ταῖς νυξίν into v. 2, and misrenders *b.* οἱ ἑστῶτες ἐν οἴκῳ κυρίου ἐν αὐλαῖς οἴκου Θεοῦ ἡμῶν, after cxxxv. 2. So Vulg., P. B.V.

2. It is clear from xxviii. 2, cxxxviii. 2, that "*To the sanctuary*" is the meaning, קדשׁ *kôdesh* being an accus. of direction. And so LXX., Syr., Vulg.

3. "Thee." The greeting of vv. 1, 2 proceeds probably from a single individual, to whom those greeted here reply. The terms used are common in the Songs of Degrees, cf. cxxi. 2, cxxiv. 8, cxxviii. 5, cxxxiii. 3. It has been assumed, however, quite precariously, that the sing. here may be merely an accommodation to the form used by the High Priest in blessing the people (Numb. vi. 24), "The LORD bless *thee*, and keep *thee*, the LORD make His face shine upon *thee*, etc."

INTRODUCTION TO PSALM CXXXV.

THE SUPREMACY OF JEHOVAH THE CREATOR AND GOVERNOR.

TITLE. "Hallelujah."

SCARCELY a verse in this composition is original. It is a collection of excerpts and adaptations. Of the practice among post-exilic Psalmists of borrowing freely from earlier writers we had an instance in the Psalms of the Theophany (notably in xcvii. and xcviii.). There the latter part of Isaiah was the source employed; here and in cxxxvi. the writer wanders freely over the whole range of sacred books. The composition before us commences in the language of Ps. cxxxiv., for which reason it has place as the successor of that Psalm; it continues with an assortment of phrases borrowed from earlier Psalms, and prophecies, and notably from the Pentateuch, up to verse 15, when there succeed six verses borrowed from Ps. cxv., and a closing verse which recalls the "Songs of Degrees," and especially cxxxiv. 3. Yet so skilfully are these heterogeneous phrases interwrought that the Psalm runs smoothly; and there is no instance (not even between vv. 14, 15) of abrupt transition. The theme is the supreme pre-eminence of Jehovah, the God of Nature and the God of Sacred History, over all other deities; His relation to Israel as Protector, and Israel's reciprocal relation as pledged to offer to Him the sacrifice of praise and blessing.

PRAISE ye the LORD. Praise ye the name of the LORD; praise *him*, O ye servants of the LORD.

2 Ye that stand in the house of the LORD, in the courts of the house of our God,

1, 2. The "Servants of the LORD" are not those who serve Him in an official capacity, but that general assemblage of worshippers which is regarded in its component parts in vv. 19, 20. Perhaps, as Mendelssohn suggests, by those who stand in the *house* of the LORD is meant (as in cxxxiv. 1) the Temple officials; by those who stand in the *courts* the people, who (cf. cxvi. 19) assemble therein for public prayers.

2. "Ye that:" עֹמְדִים with Partic. as in cxxxiii. 2, 3.

3 Praise the LORD; for the LORD *is* good: sing praises unto his name; for *it is* pleasant.
4 For the LORD hath chosen Jacob unto himself, *and* Israel for his peculiar treasure.
5 For I know that the LORD *is* great, and *that* our Lord *is* above all gods.
6 Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.
7 He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasuries.
8 Who smote the firstborn of Egypt, both of man and beast.
9 *Who* sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.
10 Who smote great nations, and slew mighty kings;
11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

3. "Pleasant," or as P.B.V. "Lovely:" H. נָעִים *nâîm.* Here apparently, as in cxlvii. 1, the adj. in this signf. refers, not to the Name of Jehovah, still less to Jehovah Himself, but to the act of praising and hymning. It may be suggested, however, that as the subst. *nôam* (cf. xc. 17, note) means not only "loveliness" but "propitiousness," the adj. *nâîm* (active like *châsîd*, see iv. 3, note) may be applied both here and in cxlvii. 1 in the sense "propitious" or "gracious," to Jehovah.

4. "For His peculiar treasure:" H. לִסְגֻלָּתוֹ *li-s'gullâthô*, LXX. *εἰς περιουσιασμὸν ἑαυτῷ.* Cf. the use of the same subst. in Exod. xix. 5, "And ye shall be to me for a peculiar treasure;" Deut. vii. 6, "To be to Him a special people" [lit. "people of peculiar-possession]. Cf. also the phrase λαὸς *εἰς περιποίησιν* in 1 Pet. ii. 9, and see Alford's note on Ephes. i. 14.

5. Based on xcv. 3, where see note.

7. This verse is adapted with very slight alterations from Jer. x. 13, li. 6. "Vapours," lit. "things lifted up," H. נְשִׂאִים *n'sîîm:* here probably vapours in the more substantial form of clouds are meant. In the second clause probably Jeremiah's meaning is,—He produces lightnings as an accompaniment to the rain, thus making fire an associate to its natural antagonist, water. "Out of His treasuries:" this expression seems to have been borrowed by Jeremiah from Job xxxviii. 22, 23, "Hast thou entered into the treasures of the snow, or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, etc.?" For וַיּוֹצֵא of Jer. we have here מוֹצִיא, i.q. מוֹצִיא.

8. *b.* Lit. "From man to beast," an expression occurring in the passage on which this v. is moulded, Exod. xiii. 15.

11. The prepos. לְ *l'* expresses the accus., as it does after the same verb in cxxxvi. 19, 2 Sam. iii. 30: cf. also cxvi. 16.

12 And gave their land *for* an heritage,
an heritage unto Israel his people.
13 Thy name, O LORD, *endureth* for
ever; *and* thy memorial, O LORD,
throughout all generations.
14 For the LORD will judge his people,
and he will repent himself concerning
his servants.
15 The idols of the heathen *are* silver
and gold, the work of men's hands.
16 They have mouths, but they speak
not; eyes have they, but they see
not;
17 They have ears, but they hear not;
neither is there *any* breath in their
mouths.
18 They that make them are like
unto them: *so is* every one that trust-
eth in them.
19 Bless the LORD, O house of Israel:
bless the LORD, O house of Aaron:
20 Bless the LORD, O house of Levi:
ye that fear the LORD, bless the LORD.
21 Blessed be the LORD out of Zion,
which dwelleth at Jerusalem. Praise
ye the LORD.

13. Based on Exod. iii. 15.

14. Borrowed from Deut. xxxii. 36 (cf. Ps. xc. 13). In this passage only do we find the verb דִּין *hêdîn* "to judge" used in signf. *vindicare;* we have noticed elsewhere שָׁפַט in this signf. "Repent himself concerning:" better "*Have compassion on,*" cf. xc. 13.

15 etc. The transition is from the conviction that Jehovah will succour Israel to that of His being the only deity able to do so. Verses 15—18 are borrowed from Ps. cxv. 4—8; but verse 7 of the latter has here no equivalent, and for "noses have they, but they smell not" in cxv. 6, we have here, in ver. 17, "neither have they (אַיִן־יֵשׁ a strong form of negation, cf. 1 Sam. xxi. 9) any breath in their mouths." These divergencies having been noticed, we refer the student to our notes on cxv. 4—8. With both passages, and especially with the concluding v. of each, cf. Koran II. 2, "The unbelievers are like unto one who crieth aloud to that which heareth not so much as [his] calling, or the sound of [his] voice. [They are] deaf, dumb, blind; therefore do they not understand." In verses 19—21 we find united to the threefold charge of cxv. 9—11, cxviii. 2—4, a charge to the Levites. The Psalm closes, as it began, with an adaptation from the Psalm preceding, cf. cxxxiv. 3. As in the case of Pss. cxiii., cxv., cxvi., cxvii., the LXX. detaches the closing Hallelujah, and prefixes it as a Title to the Psalm following.

INTRODUCTION TO PSALM CXXXVI.

PRAISE OF JEHOVAH'S GRACIOUS GOODNESS AS MANIFESTED IN CREATION AND IN HISTORY.

TITLE. LXX. Ἀλληλούια.

THE close resemblance of this Psalm to the one immediately preceding argues that the two are the work of one and the same author. In precisely the same method as Ps. cxxxv., the present Psalm first extols the God of nature, then the God of Jewish history. It borrows freely, as does Ps. cxxxv., from earlier compositions, more especially from the Book of Deuteronomy. The treatment of the several departments of the two subjects is beautifully concise and simple, and our English Version here requires little aid from the Commentator. The refrain which was introduced in cxviii. vv. 1—4, here appears in every verse. It is natural to suppose that this Psalm was intended to be sung antiphonally. This composition is the part of the Psalter which is generally styled the "Great Hallel," as distinguished from "the Hallel," Pss. cxiii.—cxviii. It should however be noticed that the Talmud and Midrash also speak of cxx.—cxxxvi. and of cxxxv. 4—cxxxvi. as having claim to the Title "Great Hallel."

O GIVE thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.
2 O give thanks unto the God of gods: for his mercy *endureth* for ever.
3 O give thanks to the Lord of lords: for his mercy *endureth* for ever.
4 To him who alone doeth great wonders: for his mercy *endureth* for ever.
5 To him that by wisdom made the heavens: for his mercy *endureth* for ever.
6 To him that stretched out the earth above the waters: for his mercy *endureth* for ever.

1. Here and in every verse, for "Mercy" rend. "Gracious goodness."

2, 3. Cf. Deut. x. 17, "For the LORD your God is God of gods, and Lord of lords."

5. "Wisdom," lit. "Understanding." Cf. Prov. iii. 19, "By understanding (תבונה *t'boonâh*, as here) hath He established the Heavens."

6. "Stretched out:" this is probably the true interpr. of the verb רקע *râka*, from which comes the subst. רקיע *râkîa*, the A.V. "firmament." The verb is used again in connection with the formation of the earth in Is. xlii. 5, xliv. 24. LXX. always rends. by the verb στερεόω.

7 To him that made great lights: for his mercy *endureth* for ever:
8 The sun to rule by day: for his mercy *endureth* for ever:
9 The moon and stars to rule by night: for his mercy *endureth* for ever.
10 To him that smote Egypt in their firstborn: for his mercy *endureth* for ever:
11 And brought out Israel from among them: for his mercy *endureth* for ever:
12 With a strong hand, and with a stretched out arm: for his mercy *endureth* for ever.
13 To him which divided the Red sea into parts: for his mercy *endureth* for ever:
14 And made Israel to pass through the midst of it: for his mercy *endureth* for ever:
15 But overthrew Pharaoh and his host in the Red sea: for his mercy *endureth* for ever.
16 To him which led his people through the wilderness: for his mercy *endureth* for ever.
17 To him which smote great kings: for his mercy *endureth* for ever:
18 And slew famous kings: for his mercy *endureth* for ever:
19 Sihon king of the Amorites: for his mercy *endureth* for ever:
20 And Og the king of Bashan: for his mercy *endureth* for ever:
21 And gave their land for an heritage: for his mercy *endureth* for ever:
22 *Even* an heritage unto Israel his servant: for his mercy *endureth* for ever.
23 Who remembered us in our low estate: for his mercy *endureth* for ever:

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7. "Lights," מאורים *ôrîm* here only=מארת *m'ôrôth*, "luminaries" of Gen. i. 14, the passage which is obviously in the Psalmist's mind.

8. *a.* A mixed construction. Lit. the words="The sun for rule-of the day;" the same construction occurs in 9*a*, but there we have the plur. constructive (pointing to the several dominations of the moon and individual stars, cf. cxiv. 2, note), here the sing.

10. Targ. gives "To Him who smote the Egyptians, [whom] He slew with plagues."

12. "With a strong hand," and "with a stretched out arm" are phrases found in Exodus, but the two are first found in conjunction in Deut. iv. 34.

13. "Divided," "parts;" גזר *gôzêr*, גזרים *g'zârîm*, two peculiar words in this connection. In fact, the latter is only found in one other place, Gen. xv. 17, where it denotes the pieces into which Abraham divided the animals.

15. "Overthrew:" H. נער *niêr*, the same rare verb as in the original account, Exod. xiv. 27.

18. "Famous" or "glorious." LXX. inaccurately κραταιούς, whence Vulg. "fortes," P.B.V. "mighty."

19, 20. For the ל *l'* which marks the accus. after הרג *hârag* "slew," cf. cxxxv. 11, 2 Sam. iii. 30.

23. "Who remembered:" זכר *zâcar* is here constructed with ל *l'* "to." Targ. makes the construction similar to that of cxxxii. 1 by in-

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.
25 Who giveth food to all flesh: for his mercy *endureth* for ever.
26 O give thanks unto the God of heaven; for his mercy *endureth* for ever.

serting קְוָמִיּה as an accus.,—"Who hath remembered to us His oath." "Low estate," H. שִׁפְלֵנוּ *shĕphel*, a subst. which is found again only in Eccles. x. 6.

25. Cf. xlvii. 9.

After v. 26 P.B.V. adds, "O give thanks unto the Lord of lords, for His mercy endureth for ever," thus repeating v. 3.

INTRODUCTION TO PSALM CXXXVII.

THE EXILE'S ZEAL FOR HIS FATHERLAND.

TITLE. LXX. Τῷ Δαυίδ, Ἰερεμίου [Cod. Alex. omits Ἰερεμίου].

IN this little Poem we have a touching reminiscence of the now terminated Exile. The unknown Poet tells how on one of those bygone days of gloom, a little band sat mourning on the banks of one of the Babylonian rivers. How in tearfulness they divested themselves of the harp, the emblem of past happiness, which the mocking captors would have compelled them to sound even in this their hour of affliction. Far be such a task from them! May the harpist's hand be paralyzed, the singer's tongue lose the power of framing words, rather than Jerusalem and her wrongs be forgotten by her exiled sons! O for the day when vengeance shall be taken for those wrongs; when the treachery of Edom, Israel's jealous kinsman, shall be requited; when the accursed Babylon itself shall be wasted, and even her little children pitilessly massacred!

To us this Psalm is interesting merely as one of the most pathetic pieces of ancient Jewish literature. But to the true Jew, who still looks forward to the eventual triumph of his creed, and who has been brought up to see in the names Edom, Tyre, Babylon, Bozrah, a type of Rome[1],

[1] In this connection the following passages (which were pointed out to us by the Rev. P. H. Mason) may be considered interesting. Abarbanel on Obad.: "Not alone with regard to the land of Edom, that is contiguous to the land of Israel, the Prophet prophesied, but also with regard to the people that sprang from that quarter and spread themselves over all the world, and that is now the Nazarene people, who are of the sons of Edom, whose beginning and ground is the city of Rome:" and on Isa. xxxiv. ". . . Bozrah which is Rome. And who knows if the prophets (on them be peace!) intended to call Rome 'Bozrah'? [We know it]

the destroyer of the Temple and the centre of Christianity, this Psalm has a very different appearance. For him its regrets and its maledictions have even in this present time lost none of their vitality. The following comments of Kimchi on our verse 7, may illustrate our meaning: "And while he was prophesying with regard to the Babylonish Captivity, he saw by the Holy Spirit the captivity of the Second House, which was effected by the hands of Edom; for Titus destroyed it, who was of the kingdom of Rome, which is of the sons of Edom:..... While prophesying about the Babylonish Captivity he saw the captivity of Titus and said, 'Remember, O LORD, to the children of Edom the day of Jerusalem.'"

It should be noticed that the absurd inscription Τῷ Δαυίδ in the LXX. is but little improved by the addition Ἱερεμίου. Jeremiah was *not* one of those who returned from the exile, nor is it even certain that he was taken to Babylon.

This Psalm is recited on the Fast of the 5th month (the 9th of Ab.).

BY the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

2 We hanged our harps upon the willows in the midst thereof.

3 For there they that carried us away

1. "Babylon" here = Babylonia. The most notable "rivers" besides the Tigris and Euphrates, are the Chaboras and Eulaeus, on whose banks Ezekiel (i. 3) and Daniel (viii. 2) beheld divine visions. The captives may have selected the river-side as a spot where melancholy reflection might be indulged without fear of intrusion or interference. Or we may suppose that, as in later times, the expatriated Jews were wont to conduct their religious rites by the side of a running stream, perhaps to facilitate the performance of those frequent ablutions which were customary among them. For traces of this practice, cf. Acts xvi. 13, Tertullian's mention of the "orationes litorales" of the Jews, *Ad Nationes*, I. 13, and his description in *De Jejuniis*, 16, "Judaicum certe jejunium ubique celebretur, quum omissis templis, per omne

because this word produces, according to the value of ב, צ, and ר, 292 years. The ה, it is for 5000, meaning that in 5292 years from the creation of the world the desolation of Rome shall be accomplished. And his saying 'And they shall call the nobles thereof to the kingdom, but none shall be there' [Is. xxxiv. 12] refers likewise to Bozrah which has been mentioned; and this too will prove that that is Rome, seeing that there are in her [Rome] nobles who are princes, and they are the great men and the bishops that are in the midst of them, together with their Pope, nevertheless they are not called by the name of king or kingdom." Cf. too Rashi on Numb. xxiv. 19, Kimchi on Obad. 1, Is. xxxiv. 1; and Abarbanel's statement that "this belief" [viz. that of Rome being descended from Edom] "was handed down by tradition among the wise men of Israel from the time of old, without dissension about it." See further Mr Mason's invaluable *Shemets Davar*, p. 19, note *.

captive required of us a song; and they that wasted us *required of us* mirth, *saying*, Sing us *one* of the songs of Zion.

4 How shall we sing the LORD'S song in a strange land?
5 If I forget thee, O Jerusalem, let my right hand forget her *cunning*.

litus, quocumque in aperto aliquando jam precem ad coelum mittunt." It may be remarked, however, that as in both passages Tertullian apparently connects this practice of the Jews with seasons of abstinence, we might gather that the river-banks were specially sought (perhaps on account of their privacy) on occasions of self-humiliation.

2. The עֲרָב *ârâb* is generally supposed to be a species of weeping-willow. The phrase "in the midst thereof" is curious. Grammatically, it can only refer to *Bâbel* in v. 1, though without doubt it is meant that the *a'râbîm* were on the river-banks.

3. *a.* "They that wasted us;" H. תּוֹלְלֵינוּ *tôlâlêynoo*. This word has been explained in divers ways; e.g. (1) As from *t'lal* an *assumed* Aram. form of *shâlal* "spoiled," in signf. "those that spoiled us," as apparently Targ. and perhaps LXX. (*οἱ ἀπαγαγόντες ἡμᾶς*). (2) As from *yâlal* "howled," so as to mean "those who caused our cry of woe." This is, in our opinion, perfectly impossible. The form *tôshâb*, from *yâshab*, instanced by Del., is quite irrelevant. *Tôshâb* to be analogous should mean "one who causes to dwell," whereas it means "a dweller." (3) As from *tâlal* "mocked," a signf. which certainly belongs to the Hiph. of this Rt., so that *tôlâlêynoo* (i.q. *tôl'lêynoo*), either Kal or apocopated Poel Partic., should mean "*those that mocked us.*" There would seem to be no such weighty objections to this interpretation as to (1) and (2), while it is certainly more appropriate to the context than these. But we can only adopt it as the least precarious of the three interpretations.

b. Lit. "Sing to us [part] of the song of Zion." "The song of Zion," or "the song of Jehovah" (ver. 4), represents the sacred psalmody of the Jews.

4. *b.* More correctly, "*In the land of a stranger.*"

5. *b.* In Hebr. "Let my right hand forget...:" an ellipsis, which must, we think, be explained from the preceding mention of the "harps," so that "Let my right hand forget its deftness in striking the harp" is what is meant: so Ibn Ezra, Kimchi, Grotius, Hengst. etc. Or it is possible that the allusion is not to harping in particular, but to manual strength and skill generally; so apparently the M'tsoodath David, "Let my right hand forget its force and power of motion." The LXX. treats the verb as a passive, *ἐπιλησθείη ἡ δεξιά μου*· and so Vulg. and Luther. The Syr. rends. "Let my right hand forget me."

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

7 Remember, O LORD, the children of Edom in the day of Jerusalem; who said, Rase *it*, rase *it*, *even* to the foundation thereof.

6. "Above my chief joy," A.V. rightly: lit. "Above the summit of my joy," the meaning being—if I do not subordinate all inducements to worldly enjoyments to my regretful care for Jerusalem. LXX. inaccurately ἐὰν μὴ προανατάξωμαι . . . . ἐκ ἀρχῆ τῆς εὐφροσύνης μου, and so Vulg. "si non proposuero...in principio laetitiae meae."

7. *a.* Rend. "*Remember, O LORD, to* [i.e. against] *the children of Edom, the day of Jerusalem.*" The construction is the same as in lxxix. 8 "Remember not against [lit. to] us former iniquities," Levit. xxvi. 42, Jerem. ii. 2. The H. ל *l'* "to" is sometimes (e.g. in cxxxvi. 23) the mark of the accus. of זכר *zâcar* "remembered," but it is not probable that it is so here, for we have את *êth*, the mark of the accus. (which can hardly mean "in," as A.V.), immediately before יום *yôm* "day of." The "*day of Jerusalem*" is the day of her "destruction" and "calamity." Edom's conduct on the occasion is denounced in Obad. 11—14. Cf. *ib.* 12, "Thou shouldest not have looked on *the day of thy brother* in the day that he became a stranger." Cf. also for this expression xxxvii. 13, Job xviii. 20.

b. "Rase it:" H. ערו *âroo*, Imper. Pi. from ערה "lay bare."

What the conduct of the Edomites had been we gather from the denunciations of Obadiah. They had not only looked on and rejoiced at her overthrow; they had joined in her spoliation, and had cut off her fugitives, who were apparently endeavouring to escape through Idumæa into Egypt. The Edomites, the near neighbours and relatives of the Israelites, were, as has well been said, "the types of those who ought to be friends and are not,—of those who ought to be helpers, but in the day of calamity are found standing on the other side." Wild, pitiless, regardless of the bond of kinsmanship, they had long ago become to the Jew the object of aversion (cf. Am. i. 11, 12), and this feeling their conduct on the occasion of Israel's downfall strongly intensified; cf. Jer. xlix. 7 sqq., Ezek. xxv. 12 sqq., xxxv. 3 sqq. It is with garments steeped in Idumæan blood that the Messiah is represented in Isaiah's vision (lxiii. 1—4); and it is under the sobriquet of "Edom," that the harassed Jews of the Middle Ages denunciate Rome, the destroyer of their metropolis, and the persecutor of their faith (see Introd.).

In the Targ. this v. is headed "Michael the chief [i.e. the patron angel] of Jerusalem said," and the v. following, "Gabriel the chief of

8 O daughter of Babylon, who art to be destroyed; happy *shall he be* that rewardeth thee as thou hast served us.

9 Happy *shall he be*, that taketh and dasheth thy little ones against the stones.

Zion said." For a similar insertion cf. Targ. on Esth. iv. 15, "And Esther spake to Michael and Gabriel to return answer unto Mordecai;" and *ib.* vi. 1, where it is ascribed to the agency of Michael, the "captain of Israel's host," that the king could not sleep.

8. "Daughter of Babylon"=the city of Babylon with its population. "That art to be destroyed;" so Theod. διαρπασθησομένη. The Hebr. is השדודה, *hash-sh'doodâh*, which we can only understand as meaning, "That art [or that ought] to be destroyed." For such a signf. of the pass. partic. Kal cf. cxi. 2, note. Some, however, confine such meanings to the Niph. and Pual, and suppose the word before us to be introduced hypothetically, "When thou art destroyed...happy shall he be, etc." The rendg. "That art [already] destroyed" is unsuitable, for though the Psalm is written after the capture of Babylon by Darius, the point of view assumed belongs to an earlier period, that of the prosperity of the Babylonian empire, and of Israel's deepest degradation. And the active rendg. "Thou destroyer," though supported by Targ., Syr. ("thou spoiler"), Symm. (ἡ λῃστρίς) is perfectly unallowable. שְׁדוֹדָה or שָׁדוֹדָה, like בָּנוֹדָה in Jer. iii. 7, 10, would be required. LXX. rends. ἡ ταλαίπωρος, Vulg. "misera," cf. P.B.V.

The rest of the verse runs, lit. "Blessed shall he be that pays to thee thy recompense which thou hast recompensed to us."

9. The Poet would fain see even the little children of Babylon extirpated, lest they should grow up to perpetuate the iniquities of their fathers. So in prophesying against Babylon, Isaiah says, "Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities" (xiv. 21).

INTRODUCTION TO PSALM CXXXVIII.

THE GRATEFUL CONFIDENCE OF JEHOVAH'S BEFRIENDED SUPPLICANT.

TITLE. "To David."

LXX. Cod. Vat., Ψαλμὸς τῷ Δαυίδ· Ἀγγαίου καὶ Ζαχαρίου. Cod. Alex., Τῷ Δαυίδ, Ζαχαρίου.

PSALMS cxxxviii.—cxlv. are severally entitled "To David." In some of this group the inscription may well be regarded as credible; in others the linguistic features bespeak an author of a later period. In the Psalm before us, neither the style nor the external circumstances particularly favours the tradition of its Davidic authorship. It is true that the use of the word *hêycâl* [A.V. "temple"] in verse 2 does not of itself preclude Davidic authorship, since this word is actually used in Psalm v. 7 of the Davidic Tabernacle. But it must be noted that when that Tabernacle was reared, David was King, whereas our verse 1 points to a writer in far humbler position, who emboldens himself to utter the Divine praises before the great men [*e'lôhîm*] of the nation. Again, the expectation that Gentile sovereigns shall one day join in the worship of Jehovah (ver. 4), is, though latent in earlier Psalms (cf. lxviii. 29 sqq., lxxii. 10, 11), more specially characteristic of the late period. It is a notable phase in the latter prophecies of Isaiah, and the closest parallel to the present passage is Psalm cii. 15, written during the period of exile. In ver. 8 that doxological formula which is of such common occurrence in the post-exilic Psalms "The gracious goodness of Jehovah endureth for ever," is adapted to the Psalmist's supplication. And that the Psalm was regarded in the earliest times as of post-exilic rather than of Davidic authorship may perhaps be inferred from the additions made to the Title by the LXX.

The Psalm may be divided into three portions: 1—3, Vows of thanksgiving and grateful worship, for help given in time of trouble: 4—5, Prediction that even the Gentile sovereignties shall eventually serve Jehovah, and extol His glorious attributes: 6—8, These attributes specified with regard to the present individual case:—Jehovah, though all-powerful, is gracious and condescending to His servant, and will ever be so.

I WILL praise thee with my whole heart: before the gods will I sing praise unto thee.
2 I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

1. *a.* In the LXX. Κύριε is added, so Vulg. "Domine," Targ. יי and our P.B.V. The Syr. has "I will praise the LORD with my whole heart."

b. "Before the gods:" H. נגד אלהים *neged e'lôhîm.* This has been taken to mean: (1) "Before the heathen deities," Hengst. Hupf. Hitzig,—"in the presence of whom, and to the confusion of their worshippers, the Psalmist will utter his praise of the true God: see xcv. 3; xcvi. 4, 5," Perowne. But *e'lôhîm* in these passages is defined by כל *col*, "all," and would probably here, if meaning the false gods, have some similar distinctive mark. Further, the Psalmist (cf. v. 2) will not be in the presence of false gods or their worshippers, but in Jehovah's sanctuary, surrounded by His faithful people. (2) Ἐναντίον ἀγγέλων LXX., "in conspectu angelorum," Vulg. Similarly Aeth., Arab., Rashi; so too several of the Christian Fathers, finding an allusion here to the presence of angels at public worship. But the use of *e'lôhîm* without anything further to define it, in signf. "angels" is most questionable: *b'nêy e'lôhîm* would be the natural expression. (3) "Before God:" thus Mendelssohn (Beor) says that it=נגדך, "before Thee," while Ewald, Maurer, De Wette, Olshausen make the phrase practically equivalent to "before the ark," or "in the sanctuary." But thus the construction is most awkward and unpoetical:—"before God will I praise Thee [O God]" (!) (4) "*Before the national E'lôhîm,*" the great men, who receive the same appellation in lxxxii. So Targ., Syr., Ibn Ezra, Kimchi, Clericus, Del. This rendg. we much prefer. For the anarthrous *e'lôhîm* in this signf., cf. lxxxii. 1, and for the general thought, cxix. 46, "I will speak of Thy testimonies also *before kings* (נגד מלכים)." The meaning is, that even before persons high in office, in whose presence he would be naturally abashed, he will declare the praise of his deliverer, Jehovah.

2. *a.* "Towards [or "before"] Thy holy temple:" in Ps. v. 7 the very same words occur, cf. also xxviii. 2, cxxxiv. 2. The context of that passage shews that it is not necessary to suppose our writer to be at a distance from the sanctuary.

b. Probably best taken to mean "for Thou hast magnified Thy characteristic of fidelity to promises above all the other characteristics implied in Thy Name," scil. in the significant title, 'Jehovah.' But the clause is certainly very obscure. Kimchi supposes that the sub-

3 In the day when I cried thou answeredst me, *and* strengthenedst me *with* strength in my soul.

4 All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.

stantives are transposed, so that the real meaning is, "Thou hast magnified Thy Name above all that Thou hast promised." Others, reading כֹּל for כָּל־, find here an asyndeton—"Thou hast magnified above everything Thy Name and Thy word." LXX. in the best MSS. gives *ὅτι ἐμεγάλυνας ἐπὶ πᾶν τὸ ὄνομα τὸ ἁγιόν σου*, and hence the Vulgate's "quoniam magnificasti super omne nomen sanctum tuum." Agellius however remarks that *ἅγιον* is perhaps a corruption for *λόγιον* (the ordinary LXX. rendering for אִמְרָה). Rosenm. says that Chrysostom notices *λόγιον* as the reading of a Greek version, which may be identified with that of Theodotion. But we have only found the variations, *ἐπὶ πάντας τὸ ὄνομά σου τὸ ἅγιον*, and *τὰ ὀνόματά σου* in Chrysostom. Clericus (who is followed by Hupfeld) suggests that שְׁמֵיךָ "Thy Heavens," should be read for שִׁמְךָ "Thy Name," but "Thou hast magnified Thy word above all Thy Heavens," is a somewhat weak expression.

3. Rend. "*In the day that I called, Thou didst answer me; Thou didst enliven me; strength* [came] *into my soul.*"

a. For the expressions, cf. xx. 9.

b. This form of translation is that authorized by the accents, and is certainly more simple than that of the A.V. תַּרְהִבֵנִי *tarhibênî*, should be regarded as a denom. of רַהַב (on which subst. see lxxxvii. 4, note). In Cant. vi. 5 this verb-form = "deprive of spirit," "unnerve;" here, on the contrary, it = "give spirit," "nerve." Such denominatives, usually of the Piêl voice, frequently mean to *deprive* of the thing expressed by the noun, instead of to *give*, or *make into* this thing (cf. Gesen. *Gram.* sect. 51, and for the corresponding use in form II. of the Arab. verb, Wright's *Arabic Grammar*, p. 30). But the combination of both signfs. in one Voice is most anomalous. שָׁבַר, to "*buy* grain" or to "*sell* grain," and הֵפִיק, "to grant" or "to obtain" (cf. cxl. 8) may perhaps be instanced. It may, however, be conjectured that תִּרְחִבֵנִי *tarchibênî*, "Thou didst give me breadth of room," i.e. according to the common Hebrew idiom (cf. xxv. 17), "Thou didst deliver me from *straits*," is the true reading. LXX. gives *πολυωρήσεις με*, "Thou wilt make much of me."

4. *a.* "Praise," or "Give thanks unto."

b. Lit. "When they have heard." The rendg. "For they have heard" (LXX. and Vulg.) is not so suitable to the context. These "kings of the earth" (an expansion of the national term "*e'lôhîm*,"

5 Yea, they shall sing in the ways of the LORD: for great *is* the glory of the LORD.	6 Though the LORD *be* high, yet hath he respect unto the lowly: but the proud he knoweth afar off.

v. 1), *when* they shall have heard of God's promises and their faithful fulfilment, will join with the Psalmist in offering thanksgivings to Jehovah.

5. Rend. "*And they shall sing of the ways of Jehovah, that great is the glory of Jehovah.*"

a. i. e. They shall celebrate Jehovah's doings. The hemist. is thus understood by Syr. and Targ., but the rendg. given in the LXX. is ἀσάτωσαν ἐν ταῖς ὁδοῖς κυρίου. For the construction of יָשִׁירוּ בְ "sing about" cf. lxxvii. 3.

b. A.V. follows Vulg., "quoniam magna est gloria Domini."

6. Rend. "*For Jehovah is exalted, yet noticeth* [lit. seeth] *He the lowly; and the lofty He knows afar off.*"

The antithesis in the terms "lowly" and "lofty" lies in the fact that the one is not easily, the other easily, observed. The corresponding antithesis in the verbs will be that God *does* nevertheless notice the lowly, and *does not* notice the lofty. We think, therefore, that the words מְמֶרְחָק יְיֵדָע are intended to mean, "He knows only from far off," scil. though noticing the obscure, He is aloof from the exalted. The distance which Jehovah's exaltation sets between Him and man is thus modified, in a manner just contrary to human expectations. The most exalted man is unnoticed; the obscure man is most under God's ken. For רָאָה *rââh* in signf. "notice" cf. cvi. 44. The contrast appears to be completely lost in Del.'s explanation, "On the other hand, even from afar, He sees through (יָדַע as in xciv. 11, Jer. xxix. 23) the lofty one, who thinks himself unobserved [?]"

The Targ. paraphrases "And from the distant heaven He thrusts down the lofty;" and Rosenm. accordingly finds in יידע "He knows" a judicial cognizance, or punishment, as in Jer. xxix. 23.

Others understand יֵיָדַע not as a Kal, but as a Hiph. (cf. the forms יֵילִיל passim, יֵיטִיב Job xxiv. 21) in signf. "chastises" [lit. "teaches by chastisement," cf. the similar combination of meanings in יסר παιδεύειν]. It seems best, however, to regard יידע as an anomalous Fut. Kal (cf. Gesen. *Gram.* § 69).

As an alternative to the rendering given above, we may suggest, "And though high, He knows him [the lowly] afar off," i.e. recognizes him and his doings even from the distant heights of Heaven. The contrast between Jehovah's grandeur and His condescension in cxiii. 5, 6, appears to support this interpretation.

7 Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

8 The LORD will perfect *that which* concerneth me: thy mercy, O LORD, *endureth* for ever; forsake not the works of thine own hands.

7. For "And Thy right hand, etc." we may rend. "And Thou shalt save me with Thy right hand." For the former construction cf. cxxxix. 10; for the latter, lx. 5.

8. "Perfect:" H. יגמר *yigmôr*, cf. lvii. 2, "I will cry...unto God that performeth [or perfecteth, H. גמר] in my behalf." The LXX. rends (as if reading יגמל) *ἀνταποδώσει ὑπὲρ ἐμοῦ*, Vulg. "retribuet pro me;" similarly Targ., "Jehovah shall requite them with evil, on my account." But doubtless יגמר is the right reading, and *ἐπιτελέσει ὑπὲρ ἐμοῦ*, found in one of Drusius' fragments, the true signf. (cf. the use of *ἐπιτελεῖν* in Phil. i. 6); so that we might paraphrase, "The LORD will carry to an end all that concerns my welfare."

INTRODUCTION TO PSALM CXXXIX.

JEHOVAH'S OMNIPOTENCE AND OMNIPRESENCE THE BASIS OF ZEALOUS FAITH.

TITLE. To the Precentor: to David, a Psalm.

Cod. Alex. of LXX. after Εἰς τὸ τέλος· τῷ Δαυίδ, ψαλμός, has Ζαχαρίου, (and altera manu ἐν τῇ διασπορᾷ).

HERE, as apparently was noticed by the early Greek translators, the Inscription "To David" is refuted by the linguistic features of the Psalm, which bear the stamp of Babylonian influences. It is impossible to explain away the Aramaisms here as mere provincialisms of an earlier period. The Psalm is naturally attributed to a restored exile, whose diction had received its colouring "in the land of the stranger." It is thus, like most of this series, post-exilic.

This, as will be gathered from our Commentary, is one of the most difficult comparisons in the Psalter. But the difficulties are connected with the diction only, not with the train of thought, which is easily detected. The Psalm may be analysed thus: 1—4, The omniscience of Jehovah: 5—12, His omnipresence: 13—18, Both these attributes

illustrated by the fact that (13—16) Jehovah was the maker of the Psalmist's material frame, and (17, 18) ever, in an inscrutable manner presides over his life: 19—24, A transition to prayers for the extermination of wicked men who cannot appreciate such truths, and for personal deliverance from sin.

O LORD, thou hast searched me, and known *me*.
2 Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.
3 Thou compassest my path and my lying down, and art acquainted *with* all my ways.

1. "Searched me," or "Searched me out," "Fathomed me." On the omission of the objective pronoun-suffix after the second verb, cf. cvii. 20, note.

2, 3. On the use of the phrases "my downsitting and mine uprising...my path, &c." cf. Ps. i. 1, note.

2. *b*. "Thou understandest:" H. בנתה *bantâh*. This is the only instance in which the Perfect Kal of the verb בין *bîn*, "to understand," occurs, but the Partic. Active Kal is found in Jer. xlix. 7.

"My thought:" the H. רע *rêa*, occurring only here and in ver. 17, is connected with the Rt. רעה "to think," Hos. xii. 2, and the substantives רעיון and רעות, which occur *passim* in Ecclesiastes.

3. "Thou compassest," H. זרית *zêrîthâ*; such is also the rendg. of Luther, "so bist Du um mich." The verb is thus connected with *zârar*, "cingere," whence *zêr* "a wreath." A preferable rendg. however is "*Thou siftest*," from *zêrâh* "to winnow," cf. *mizreh* "a winnowing-shovel:" so Jer. "eventilasti." To connect the word, as Wetstein does, with the Arab. *dherrâ* "to protect," is not only unnecessary, but gives a far less appropriate sense. The ἐξιχνίασας of LXX., Symm., and Theodotion seems to be only a guess at the meaning of the word.

"My path and my lying down;" H. אָרְחִי וְרִבְעִי. We may conjecture from the analogy of *shibtî v'koomî* of v. 2, that these words are probably not substantives, but infinitives: if so, the latter is of the form בלעי *bilî* "my swallowing," Job vii. 19. In any case רבעי for רבצי (cf. ארעא for ארץ) is an Aramaism.

b. "Art acquainted with," H. הסכנתה *hiscantâh:* סכן in Kal appears in two signfs. "to act as a steward or head servant," and "to be of service" ["to profit"], the connection between which signfs. is obvious. In Hiph. the verb occurs in two passages in signf. "be habituated to." Thus in Numb. xxii. 30, the meaning is, "Was I ever in the habit of doing so to thee?" and in Job xxii. 21, "Habituate thyself to Him [i.e. to His dealings with men], and be at peace." In

4 For *there is* not a word in my tongue, *but*, lo, O LORD, thou knowest it altogether.
5 Thou hast beset me behind and before, and laid thine hand upon me.
6 *Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it.
7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?
8 If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there*.

this, the third passage, the natural signf. is, "Thou hast habituated Thyself to all my ways," i.e. hast had a continual acquaintance with them. The Root from which the signfs. of both Kal and Hiph. must be traced, is the common שכן *shâcên*, Ar. *sacana*, "dwelt." For the 1st signf. of the Kal, cf. our term "a domestic," from *domus;* for the meaning of the Hiph. our "wont," *gewohnt*, from *wohnen*, "to dwell," or "habitual," Fr. *habituel*, from *habito*. LXX. rends. προθεῖδες.

4. Rend. "*When a word is not* [yet] *upon my tongue, lo, Thou Jehovah, knowest it all.*" "*Not*," for "not yet," cf. ver. 16. LXX., combining this v. with the two first words of v. 5, rends. Ὅτι οὐκ ἔστιν λόγος ἄδικος ἐν γλώσσῃ μου. Ἰδοὺ κύριε σὺ ἔγνως πάντα τὰ ἔσχατα καὶ τὰ ἀρχαῖα.

5. "Thou hast beset me;" H. צרתני *tsartânî*, "*Thou hast compassed me;*" so Targ. This is the natural interpr. of the word, and agrees well with the context. It is possible however to render "Thou hast fashioned me," and this without supposing that there is an elision of the י of יצרתני (cf. שבתי possibly for יִשְׁבָּתִי, xxiii. 6), since the Rt. צור itself bears the meaning "fashion" in the Fut. in Exod. xxxii. 4, 1 Kings vii. 15, Jer. i. 5. Thus LXX. ἔπλασάς με. But this interpr. is not so appropriate, since as yet nothing has been said about the Psalmist's formation and birth.

6. *a.* "Such knowledge;" H. דעת *daath*, anarthrous, denoting absolutely "the whole of this knowledge;" cf. דור *dôr*, xcv. 10, "the whole of that generation."

b. "I cannot [attain] unto it." The word "attain" is really in the original, since יָכֹל with ל of the object denotes "to master," either in the sense of overcoming an obstacle or adversary, as in Obad. 7, Jer. xxxviii. 22, or of "mastering a subject," as here.

7—12. With these verses cf. Xenophon *Anab.* ii. 5, Τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα, οὔτ' ἀπὸ ποίου ἂν τάχους φεύγων τὶς ἀποφύγοι, οὔτ' εἰς ποῖον ἂν σκότος ἀποδραίη, οὔθ' ὅπως ἂν εἰς ἐχυρὸν χώριον ἀποσταίη, κ.τ.λ.

8. *a.* "I ascend up;" H. אסק *essak*. This is an Aramaic word. Whether there be such a Root as נסק is extremely doubtful, since in the form להנסקה Dan. vi. 24, the נ may be only an interpolation, of

9 *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea;
10 Even there shall thy hand lead me, and thy right hand shall hold me.
11 If I say, Surely the darkness shall cover me; even the night shall be light about me.

the same kind as in להנעלה Dan. iv. 3, and whenever the Past does occur, it is always of the form סלק. The Dagesh in the ם may possibly be explained as representing the absence of the ל, just as the form יִסַּב is sometimes to be explained as a Fut. Kal, shortened from a primary form יִסְבַּב.

b. "In hell," i.e. in *Sh'ôl* or Hades.

9. Rend. "*If I lift the wings of dawn, and settle down at the extremity of the sea:*" i.e. if I could fly with the speed with which dawn spreads itself over the earth, to reach the extreme horizon of the *western* sea [ים]. As in Mal. iv. 2 we have the wings of the sun, so here we have the wings of dawn. שכן *shâcên* is here used in its primary signf. "to settle down," "abide," see Iv. 6 [7]. LXX. wrongly, ἐὰν ἀναλάβω τὰς πτέρυγάς μου κατ' ὄρθρον, reading *c'nâphay* for *can'phêy*.

11. Rend. "*Then I said, 'Let nothing but darkness enshroud me, and let the light round about me be night.'*" This rendg., which is adopted by several of the best commentators, we much prefer. The apodosis is thus deferred till v. 12. אך *ac* we understand in its common signf. "only," not "surely." The rendg. of the A.V. is however unobjectionable. Or we might take אור *ôr* not as a subst., but as a verb in Past tense, as in Gen. xliv. 3 (cf. בּוּשׁ in Jer. xlviii. 13), and render "then night became light about me."

Enshroud me: H. ישופני *y'shoophênî*. In the only other passages in which this verb occurs, viz. Gen. iii. 15, Job ix. 7, it seems to mean "conterere," "contundere," a signf. which appears inadmissible here. It does not seem advisable to take it in the sense of שׁאף, "to swallow up," lit. "pant for" (cf. LXX.'s καταπατήσει), still less to emend the passage and read ישובני *y'soocênî* "cover me" (with Ewald), or ועופני *y'oophênî* "o'ershadow me," cf. עיפה and מעוף (with Böttcher). שוף is probably in this Psalm, one remarkable for the difficulty of its phraseology, simply a denominative from נשף "twilight," meaning "cover," "enshroud." It is thus explained by Rashi, Ibn Ezra, and Kimchi, cf. too Targ., Symm. ἐπισκεπάσει με, Jer. "operient." We notice that by the inverse process the Sanskrit *kshapâ*, Zend *khshap*, Persian *shab*, "night," are derived from the Zend, *khshap*, "to cover." For בְּעַדְנִי *about me*, the LXX. gives ἐν τῇ τρυφῇ μου, as if reading בְּעֶדְנִי (from עֶדֶן "pleasure").

12 Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light *are* both alike *to thee*.

13 For thou hast possessed my reins: thou hast covered me in my mother's womb.

14 I will praise thee; for I am fearfully *and* wonderfully made: marvellous *are* thy works; and *that* my soul knoweth right well.

15 My substance was not hid from thee, when I was made in secret, *and* curiously wrought in the lowest parts of the earth.

16 Thine eyes did see my substance,

12. Rend. "*Even the darkness would not be too dark for Thee, but the night would give light as the day: as the darkness so the light* [to Thee]."

13. *a.* "For;" the logical sequence is—How can I expect to be hidden from Thee, now that I have a visible form and separate existence, when I was not beyond Thy ken, even in my mother's womb?

"Possessed:" H. קנית *kânîthâ*, which we rend. "*Thou didst create*," cf. civ. 24 *b*, note; קנה denotes "to create," "bring into existence," and also "to acquire," "possess," perhaps somewhat as the Lat. *pario*, "to bring forth," gets the signf. "to acquire." LXX., as A.V., ἐκτήσω.

b. "Thou hast covered me:" the verb סכך *sâcac* is used in this sense in cxl. 7. We prefer, however, in this passage the rendg., "*Thou didst interweave me*," cf. the subst. מסכת *masseceth* "web," and the expression used in ver. 15.

14. *a.* The construction is of a peculiar kind. For the adverbial use of נוראות *nôrâôth* "fearful things," cf. lxv. 6. Instead of נִפְלֵיתִי Hitzig reads נִפְלֵיתָה "Thou hast shewed Thyself wonderful;" so apparently LXX. (φοβερῶς ἐθαυμαστώθης), Syr., and Vulg.

15. "My substance," the H. עצמי *otsmî* (from *ôtsem*, in signf. of *etsem*) = "my bodily frame." "When I was made:" אשר is probably a relative pronoun, not a conjunction; rend. "[of me] *who was made*," etc." "In secret," or "in a secret place," ἐν σκότοισι νηδύος, Æsch. *Eumen.* 665. "Curiously wrought;" H. רקמתי *rukkamtî*, used of variegated work woven or perhaps embroidered. Here the allusion is chiefly to "the system of veins ramifying the body, or to the variegated colouring of its individual members, more particularly of the inward part." Del. The mother's womb is apparently here called not only סתר *sêther* "a secret place," but figuratively, "*the depths of the earth*." This phrase, which commonly indicates the unseen world (cf. lxiii. 9, lxxxvi. 13), here represents the womb, as being, like that, a region of darkness and mystery. The equivalent term in Targ. is "in the mother's womb." Conversely in Job i. 21 we have, "Naked came I out of my mother's womb, and naked shall I return *thither*," scil. ἐπὶ ταφῆ εἰς μητέρα πάντων, Ecclus. xl. 1. The LXX.'s equivalent to רקמתי,

yet being unperfect; and in thy book all *my members* were written, *which* in continuance were fashioned, when *as yet there was* none of them.

17 How precious also are thy thoughts unto me, O God! how great is the sum of them!

18 *If* I should count them, they are more in number than the sand: when I awake, I am still with thee.

καὶ ἡ ὑπόστασίς μου, is rightly explained by Rosenm., "legit וְקָמָתִי a radice קוּם, quae ab interpretibus illis aliquando redditur ὑφίστημι."

16. Rend. "*My undeveloped form Thine eyes did see, and in Thy book were they all written*,—[viz.] *the days* [of my life] *which were appointed, and one among them for it.*" *My undeveloped form*, H. גלמי *golmî*, LXX. ἀκατέργαστον, Symm. ἀμόρφωτον. *Gôlem* is a shapeless mass rolled together, from *gâlam* "to wrap up;" it is used in Chullin 25 *a* of the wood or metal that is to be formed into a vessel, as Saadia and Del. have already remarked. The suffix of כלם *cullâm*, "*all of them*," refers to *the days* which are mentioned afterwards; cf. "in it," Job vi. 29, which refers to "my tongue" in the next verse, and "his own," ibid. xxiv. 6, which refers to "the wicked" in the second hemist. *Were appointed*, or perhaps "were imagined," i.e. existed in the wisdom and foreknowledge of God, cf. ciii. 14, note.

And for it one among them, i.e. one among these days was appointed for the actual development of life in the embryonic *gôlem*. On the whole, we prefer this rendg., adopting the K'rî reading לוֹ rather than the C'thîb לֹא. The latter would be understood to mean, "When [as yet there was] not one among them," i.e. when not one of them had as yet elapsed. עוֹד, "yet," would then have to be supplied, as in ver. 4.

[While not satisfied with the above interpretation of this difficult verse, which is in the main that of Delitzsch, we can find no other that meets all requirements. The rendgs. of A.V. and P.B.V., however attractive, involve a mistranslation of ימים *yâmîm*, which cannot bear the sense "day by day," or "in continuance." יום ביום, יום יום, or יום ויום are used to express this signf. Moreover there is no source from which to borrow the interpolated subst. "members," however apposite the mention of them. Could we get over this latter difficulty, we might perhaps render "In the days they were conceived of, and when there existed no one of them." But obviously מהם would be wanted in lieu of בהם. The LXX. gives καὶ ἐπὶ τὸ βιβλίον σου πάντες γραφήσονται, ἡμέρας πλασθήσονται, καὶ οὐθεὶς ἐν αὐτοῖς.]

17. "Sum," lit. "sums;" H. ראשיהם *râshêyhem*, lit. "heads of them;" cf. cxix. 160, note.

18. *b*. This exceedingly obscure hemist. is perhaps best under-

19 Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.

20 For they speak against thee wickedly, *and* thine enemies take *thy name* in vain.

stood to mean, "I wake from sleep and find myself still with Thee" i.e. he wakes, and finds that God has protected him during his state of unconsciousness, and is still protecting him. Waking or sleeping, God is beside him. For the phrase, "I am...with Thee," cf. lxxiii. 23. Del. interprets thus, "He falls asleep over the pondering upon them, wearied out; and when he wakes up, he is still with God, i.e. still ever absorbed in the contemplation of the Unsearchable." Ewald similarly —"If I am lost in my meditations on this subject, and recover myself from this state of reverie, yet I am still ever with Thee, without coming to an end."

19. Rend. "*O that Thou wouldest slay the wicked, O God: yea, depart ye from me, ye bloody men.*" The change of subject is singularly abrupt. The connection of these vv. with what precedes is apparently this:—O that Thou wouldest destroy those wicked persons who refuse to understand Thine omnipotence, and live in wanton cruelty and profanity! According to others, it is:—Thou art about me always, and knowest me thoroughly; O that Thou wouldest destroy these wicked doers who persecute me! But according to v. 21 it is not resentment for personal wrongs, but simple zeal for God's honour, which actuates the utterer of these fervid expressions.

20. Rend. "*They who with wicked device provoke Thee,* [who] *raise* [themselves] *up vainly—Thine adversaries.*" Most of the phrases in this v. are involved in difficulty. יֹמְרוּךָ can hardly be from אָמַר "said," for 2 Sam. xix. 14 is the only other instance where the א of this verb is elided. Also אמר with accus., in signf. "speak of [a person]," is rare (though not, as Dr Perowne says, unexampled, cf. Gen. xliii. 27, Numb. xiv. 31, Lament. iv. 20). It is probable that יַמְרוּךָ from מָרָה, is the true reading. The Quinta has *παρεπίκρανάν σε*, and we may compare cvi. 43, "But they provoked Him with their counsel (וְהֵמָּה יִמְרוּ בעצתם)." The ל attached to מזמה "wicked device," like that of לשוא, represents the mode or instrument of the provocation, so that the signf. is, "*They who with wicked device provoke Thee.*" In hemist. b we have נָשְׂוּא, unintelligible as the Pass. Partic., since there is no subject for it to agree with, and doubtless equivalent to נָשְׂאוּ "they have raised up," (cf. the form ינשוא in Jer. x. 5, and for other instances of the prosthetic א see Josh. x. 24, Is. xxviii. 12). But "raised up" what? According to some, "the Name of God" in false oaths, for which phrase cf. Exod. xx. 7, Deut. v. 11. So Targ., "who swear

21 Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?
22 I hate them with perfect hatred: I count them mine enemies.
23 Search me, O God, and know my heart: try me, and know my thoughts:
24 And see if *there be any* wicked way in me, and lead me in the way everlasting.

falsely—Thine adversaries." Others, rendering in *a.* "who speak against Thee," interpret "who have raised [their voices] vainly." But it is much more probable that the verb נשׂא has here a reflexive sense, as in lxxxix. 9 [10], Hab. i. 3, and that the signf. is, "who have raised themselves up, vainly [or foolishly]." So Symm. *ἐπῆρθησαν ματαίως. οἱ ἐναντίοι σου.* Lastly, the closing word עָרֶיךָ "Thine adversaries," defines the class of persons who thus act, and is thus the subject of the whole sentence. There is no difficulty about its meaning; it occurs in the signf. "adversary" in 1 Sam. xxviii. 16, as well as in Dan. iv. 16, and thus is not even an Aramaism necessarily. The emendations עָלֶיךָ, עָרֶיךָ, given by Perowne, merely obscure a sufficiently perplexing verse. The meaning, "Thy cities" (possible, but quite inappropriate), is adopted by LXX. (Ὅτι *ἐρεῖς εἰς διαλογισμόν· λήψονται εἰς ματαιότητα τὰς πόλεις σου*), Syr., Vulg.

21. In *b* תְּקוֹמְמֶיךָ is equivalent to מִתְקוֹמְמֶיךָ. The מ may have been omitted, as Buxtorf suggests, to avoid the concurrence of four servile letters at the beginning of a word; but, as Del. notices, we have מְקֻבָּרָה for מִמְקֻבָּרָה in Deut. xxiii. 11, and the two forms מְשֻׁפָּתַיִם, שְׁפָתַיִם; and Exod. iii. 2, 2 Kings ii. 10 furnish instances of Participles with elided מ.

22. Lit. "With the perfection of hatred hate I them: enemies are they to me."

23. "My thoughts," H. שרעפי *sarappây:* the subst. occurs only in xciv. 19; lit. it means "divided," "distracted thoughts." LXX. wrongly *τὰς τρίβους μου.*

24. "[Any] wicked way," lit. "[any] injurious path," i.e. any path that would injure my soul. עצב *ôtseb* can mean "an idol" as well as "pain," cf. Is. xlviii. 5, but the rendg. "way of idolatry" would be hardly appropriate. Idolatry could hardly be yielded to unconsciously, nor is it probable that this is the Psalmist's temptation.

"The way everlasting:" דרך עולם *derec ôlâm,* an expression which has no real parallel in Biblical Hebrew, for the expressions in Jer. vi. 15, Job xxii. 15 (and even in Jer. xviii. 15), denote a path of former times, not, as this, a path of endless continuance. The *derec ôlâm* is the contrary to that "way of the ungodly" (i. 6) which ends in confusion and perplexity.

INTRODUCTION TO PSALM CXL.

PRAYER AGAINST INSIDIOUS AND MALICIOUS ENEMIES.

TITLE. "To the Precentor: a Psalm, to David."

IN the case of Psalm cxl. and the three Psalms immediately succeeding, we are inclined to regard the inscription "to David" as a trustworthy account of authorship. In each, the style of the Psalmist, and the circumstances under which he writes forcibly recall acknowledged Davidic compositions. The Psalm before us reminds us more especially of Psalms lviii. and lxiv. The close of all three Psalms is similar, the Poet concluding in each with the conviction that the righteous shall in the end find occasion for exultation; and in each case this conviction is preceded by dire imprecations on the ungodly, couched in singularly obscure language. We detail in our Commentary the special linguistic features which connect Ps. cxl. with these and other Davidic Psalms. With regard to the passages which specially link the four Psalms cxl.—cxliii. together, we notice here the resemblance between cxl. 7, cxli. 1, cxlii. 1, and cxliii. 1, the identity of the phraseology in cxlii. 4, cxliii. 4, and the similarity of cxlii. 8, cxliii. 11. Further, cxl. 5, 6 may well be compared with cxli. 9; cxlii. 7 with cxliii. 9; cxl. 3 with cxli. 5; cxl. 14 with cxlii. 8; cxlii. 4 with cxliii. 8. There is nothing to impugn the Davidic authorship of the group, save the groundless theory that Book V. contains no Psalms of early date. It is possible, but not probable, that a late Poet composed a Psalm such as would be suitable to David's fortunes, and deliberately imitated David's style.

While all four Psalms treat of outrages sustained at the hands of persecutors, Psalm cxl. is distinguished as bringing into special prominence the malicious slanders of David's foes. Delitzsch remarks that "the Psalm may be explained from the circumstances of the rebellion of Absalom, to which as an outbreak of Ephraimitish jealousy the rebellion of Sheba ben Bichri the Benjamite attached itself." We prefer, however, the view of Kimchi, "This Psalm,—David composed it with reference to Doeg, and with reference to the Ziphites who were maligning him to Saul."

DELIVER me, O LORD, from the evil man: preserve me from the violent man;
2 Which imagine mischiefs in *their* heart; continually are they gathered together *for* war.
3 They have sharpened their tongues like a serpent; adders' poison *is* under their lips. Selah.
4 Keep me, O LORD, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings.
5 The proud have hid a snare for me,

1—3. Prayer for deliverance from the malevolent schemes of Saul and of the party who were maligning David to him.

1. "The evil man:" or, as we are inclined to render, "evil men;" the sing. אדם רע *âdâm râ* representing all the malignant adversaries collectively. In *b.* on the other hand, a particular individual is selected from this group. "The violent man:" lit. "man of violence." We find this expression איש חמסים in 2 Sam. xxii. 49 (in Ps. xviii. 48 איש חמס is the form used). There, seeing that the Poem specially commemorates David's deliverance out of the hand of Saul, we believe that it is Saul who is thus designated, and it is likely enough that in the Davidic Psalm before us the term has the same reference.

2. *b.* Either "*Every day are they gathered together for war*" (lit. "in battles," the subst. מלחמות *milchâmôth* expressing the mode or manner of their gathering together): or "*Every day they stir up wars* [against me]," גור *goor* being understood in signf. of גרה *gârâh*, cf. the use of this latter verb with the same or a similar subst. in Deut. ii. 5, 9, Prov. xv. 18, Dan. xi. 25. The LXX. gives a free rendg., apparently based on this latter view of the verb, *παρετάσσοντο πολέμους*, Vulg. "constituebant prœlia."

3. *a.* i.e. They have sharpened their tongues [by exercising them in evil speaking], till they are deadly as those of serpents. The ellipsis is of the same form as that in ciii. 5, "so that thy youth is renewed like the eagle;" and Kimchi's reference to the serpent's "moving its tongue about here and there, as if it would make it sharp as a barber's razor" need not be discussed. With this hemist. cf. lii. 2, and with the next x. 7, lviii. 4.

b. "Adders':" the H. עכשוב *acshoob* is a *ἅπ. λεγόμ.* apparently from Rt. עכש *âcash* "be wound or folded together." On the final ב see Wetzstein. What species of serpent is meant is unknown.

4, 5. Specification of the form in which this malevolence is exhibited. With regard to the reference, Kimchi well cites 1 Sam. xxiii. 22, where Saul says to the Ziphites, "Go...and know and see his place where his foot is, and who hath seen him there."

5. Cf. the metaphors in ix. 15, xxxi. 4, lxiv. 5, and cxli. 9, 10, cxlii. 3.

and cords; they have spread a net by the wayside; they have set gins for me. Selah.

6 I said unto the LORD, Thou *art* my God: hear the voice of my supplications, O LORD.

7 O GOD the Lord, the strength of my salvation, thou hast covered my head in the day of battle.

8 Grant not, O LORD, the desires of the wicked: further not his wicked device; *lest* they exalt themselves. Selah.

9 *As for* the head of those that compass me about, let the mischief of their own lips cover them.

10 Let burning coals fall upon them:

6—8. The prayer of the Psalmist in the midst of these afflictions.

6. Rend. "*I have said*," or "*I say*." For the expression "voice of my supplications" cf. xxxi. 22 [23].

7. "Thou hast covered:" this may be either the proleptic use of the Praet. = "Thou shalt surely cover," or the frequentative use = "Thou hast ever covered." "The day of battle," lit. "the day of armour," i.e. the day which necessitates equipment as for a fray.

8. *a.* LXX. rends. Μὴ παραδῷς με κύριε ἀπὸ τῆς ἐπιθυμίας μου ἁμαρτωλῷ, as if reading מַאֲוַיי (from a subst. אַוַי "desire") for מְאַוַּיי. Aq., Symm., Theod. rightly as A.V. Targ. in some copies has "the desires of Doeg the wicked one."

b. "Further not:" H. אל תפק *al tâphêk*, lit. "cause not to issue [cf. Chald. נפק, *exire*]," scil. in success. This Hiph. verb-form recurs in its literal signf. "cause to go out," in cxliv. 13, Is. lviii. 10. In Proverbs it occurs four times in signf. "obtain," the receiver being regarded as causing what he receives to go forth from the giver. זמם *zâmâm*, *ăπ. λεγόμ.*, lit. "device," is used *in malam partem*, as is מְזִמָּה frequently. ירומו *yâroomoo* = either "[or] they will exalt themselves," or, carrying on the prohibitive אַל, "let them [not] exalt themselves." LXX. *μήποτε ὑψωθῶσι.*

9—end. Prayer for the overthrow of his enemy, and confident expectation of blessings for himself.

9. The analogy of vii. 16, "His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate," shews the true signf. of this v., which must be rendd. as in A.V. The H. ראש *rôsh* is not to be interpreted "leader," with reference to Saul or Doeg, or (as Targ.) to Ahithophel; still less, according to lxix. 21, "venom" ("Let the venom of those that compass me, even the work of their own lips, cover them," Rosenm. after Symmachus), but "head" in its primary and common signf.

10. "Fall," lit. "be moved," i.e. "be thrown." This is the signf. of the K'rî text יִמּוֹטוּ. The C'thîb has the active form יָמִיטוּ, "let [others] move [them]." The former, which we prefer, is not more open to the charge of being "contrary to the usage of the language"

let them be cast into the fire; into deep pits, that they rise not up again.

11 Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow *him*.

12 I know that the LORD will maintain the cause of the afflicted, *and* the right of the poor.

13 Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

(Del.), than the latter; for the Hiph. recurs only in lv. 4, and there it means "agitate," "stir up." "Let them be cast;" in the original, "let one cast them," or "let one cause them to fall," the verb being used as a sing. impersonal.

"Deep pits:" H. מהמורות *mah'môrôth* ἅπ. λεγόμ. omitted altogether in the Syr. The chief interpretations are (1) "Deep pits," in which sense it is used in the Talmud. So Symm., Jerome, Kimchi, and the best Rabbis, and apparently Targ.; but how this meaning is got (unless from המר in signf. of חפר *fodit*) is not plain. (2) "Water-floods:" so R. Parchon, Gesen., etc. Cf. the Arab. *hamara*, "*fluxit* aqua cursu effuso," whence *hamrat* "a shower of rain" (possibly connected with Sanskrit *abhra*, ὄμβρος, and imber). In this case destruction by water will be contrasted with that by fire. (3) "Afflictions:" from Rt. *mârar*, *amarus fuit;* cf. LXX.'s ἐν ταλαιπωρίαις. (4) "Nets," or "snares:" so Fuerst from an assumed Rt. המר, i.q. כמר *plexit*, whence מכמר cxli. 10, מכמרת Is. xix. 8, "a net." All these interpretations are more or less unsatisfactory: (2) is in our opinion the least so.

The next words בל־יקומו *bal-yâkoomoo* (cf. Is. xxvi. 14), lit. "they cannot at all rise," probably = "out of which they cannot at all rise."

11. *a*. "An evil speaker:" H. איש לשון *îsh lâshôn*, "a man of tongue." As the denom. verb לִשֵּׁן or לָשַׁן "betongue" in ci. 5, evidently means to "slander," the "man of tongue" here is probably not merely a babbler, ἀνὴρ γλωσσώδης (LXX.), but a malicious slanderer.

b. Rend. "*Evil shall hunt the violent man, driving him along*," lit. "to" or "with drivings along"; i.e. misfortunes, ceaseless and unrelenting, shall continually dog his steps. LXX., followed by Vulg. and Syr., rends. inaccurately θηρεύσει εἰς καταφθοράν. The Hebrew accents (here as elsewhere untrustworthy) would require the rendg. "[as for] an evil violent man, one shall hunt him, etc."

12. "Maintain," lit. "work out," "carry to an issue."

13. "In Thy presence," lit. "before Thy face," see xvi. 11, note.

INTRODUCTION TO PSALM CXLI.

THE SNARES OF IMPIOUS INSURGENTS.

TITLE. "A Psalm: to David."

VERSES 6 and 7 of this Psalm point to a time, when the government had been usurped, and David's party scattered abroad. To no occasion, as far as we know, are these particulars appropriate, save to that of Absalom's rebellion. On the other hand, we are directed by verses 4 and 5 to a period when David was solicited by a party of impious men to countenance and participate in their vices. It is not plain how the outraged monarch, fleeing before his son, would have occasion to complain of such temptations. How to adapt these distinct features to the present history of David is indeed difficult; and Ewald has so far some excuse for assigning the four Psalms, cxl.—cxliii., to another and far later writer. His opinion is that the Psalm rather belongs to that awful period of national decadence succeeding the death of Hezekiah, when the most revolting forms of idolatry were introduced, the worshippers of Jehovah persecuted, His prophets martyred, and the nation scourged by its own vices no less than by Assyrian invasions. The Psalmist might be conceived of as a leading man, who is urged by alternate threats and flatteries, to countenance the domination of idolatry and lust, but who, though at the peril of his life, continues faithful to Jehovah.

To such theories the chief objection is the fact already noticed, that all four Psalms are not only Davidic by the designation of the Inscriptions, but by marked linguistic features.

Probably the difficulty may be met by the supposition that at the very commencement of the Absalomic insurrection the rebels had hopes of persuading David to abdicate in favour of his son, and to tolerate the licentiousness which characterized his party. The Psalm may have been written at the time when violence took the place of baffled cunning, and thus the prayer against worldly temptation becomes naturally blended with the complaint of oppression.

LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.

2 Let my prayer be set forth before thee *as* incense; *and* the lifting up of my hands *as* the evening sacrifice.

1. On the phraseology cf. iv. 1, xx. 9, lv. 1.

2. "Be set forth," or "stand," "abide," "be established," for which signf. of כּוֹן *coon* in Niphal, cf. lxxxix. 37 [38]. For the omission

3 Set a watch, O LORD, before my mouth; keep the door of my lips.
4 Incline not my heart to *any* evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.

of the "as," Ibn Ezra compares Hos. xiv. 3, "And we will offer in return our lips [as] calves." From the mention of the *evening*-sacrifice we may gather that the Psalmist is actually praying in the evening. "Incense" was offered when the lamps were trimmed in the morning, and when the lamps were lighted "between the evenings," after the evening sacrifice. There is no reason whatever to suppose that the morning incense is here meant, so that both morning and evening ritual should be figured. Rather is it the evening incense, in natural association with the evening sacrifice. This sacrifice is the *minchâh* or "unbloody offering," consisting of fine flour seasoned with salt, and mixed with oil and frankincense. A portion of it, including all the frankincense, was offered up as a memorial; the rest belonged to the priest. The distinction between the materials, "incense" (קטרת *k'tôreth*), and "frankincense" (לבנה *l'bônâh*), forbids Del.'s view that it is the frankincense of the *minchâh* which is pointed to in hemist. *a*. Most commentators quote Rev. v. 8, viii. 3, 4, as expressing the same comparison of prayer to incense. In neither passage is it discoverable. In the one, prayers are represented by vials filled with odours, in the other prayers rise *with* incense. It should be mentioned that Ewald and Hengst. absurdly interpret the "lifting up of the hands" (which is obviously, as expressed by Targ., merely the attitude of prayer) as signifying the bringing of an actual offering. The *minchâh* being presented, no less than the incense, as an offering of "sweet savour" (Lev. ii. 9), the drift of the verse is simply,—may my prayers be *acceptable* in thy sight.

3—6. Prayer that he may not be seduced into verbal or actual familiarity with the impious party who wish to inveigle him.

3. "A watch:" i.e. "a guard," or "a gag," H. שְׁמֻרָה a ἅπ. λεγόμ. well explained by Kimchi as after the form חָכְמָה, עָצְמָה. It bears the same relation to the masc. form שֹׁמֵר that עָצְמָה does to עֹצֶם. Ibn Ezra's explanation of it as an Imper. with ה paragogic (Set, Jehovah, [a gag]; keep my mouth) and Hupf.'s similar interpretation are improbable, though שמר *shâmar* followed by ל is used in xxxix. 1 [2] of the keeping of the mouth.

In נְצֹרָה the Dagesh is euphonic, cf. Prov. iv. 13. דַּל is a ἅπ. λεγόμ., i.q. the fem. form דַּלֶת. Kimchi comments "'Set a watch on my mouth,' that I may not stumble in my prayer, but that according as

5 Let the righteous smite me; *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil, *which* shall not break my head: for yet my prayer also *shall be* in their calamities.

my heart is right before Thee, so my prayer may be right." And similarly Rashi. The actual prayer will then commence only with ver. 4. But it is much more probable that sins of the tongue generally are what the Psalmist prays against, and that this verse is not prefatory, but an integral part of the Psalmist's supplication.

In v. 4 we have an accumulation of almost synonymous terms. Lit. "Incline not my heart to [any] evil thing, to practise knavery in wickedness with men that work iniquity, etc." "Men," אִישִׁים *îshîm*, as in Prov. viii. 4, Is. liii. 3. It has been supposed that "great men" (cf. בְּנֵי אִישׁ, xlix. 2 [3]) are particularly indicated by this expression.

"Their dainties," H. מַנְעַמֵּיהֶם, another ἅπ. λεγόμ. The luxurious sensual life of these ungodly persons is meant; cf. lxxiii. 3—13 for the effect which the sight of such prosperity may produce on a godly man.

5. Even though he meets with well-meant reproach at the hands of the righteous, to their company he will still cling, for he is determined to pray continually against fellowship in the wicked works of the other party. The verse must be rendd. thus: "*Let a righteous man smite me in kindness and reprove me, it shall be* [as] *oil for the head, let not my head refuse it; for my prayer shall ever be* [directed] *against their wickednesses* [*scil.* those of the men mentioned in ver. 4]."

Most commentators treat the final clause as if the Psalmist meant prayer against the cruel treatment of his foes, and so find a hopeless difficulty in כִּי "*for*." Thus Del. has to explain, "For it is still so...that I use no weapon but prayer against these; therefore let me always be in that spiritual state of mind which is alive to well-meant reproof." But how could his abiding in prayer against the persecution of the wicked be the *reason* of his putting up with well-meant reproaches? In Mendelssohn's "[For I will still pray] while they practise wickedness," and Ewald's "For still my prayer shall be offered in their misfortunes," the logic of the verse is yet more completely obscured. But if we understand the prayer to be against participation in evil deeds ("eating of the dainties" of the prosperous ungodly, as it is phrased in ver. 4), the force of כִּי "*for*" is clear. Let the righteous man treat me with any amount of ignominious reproach for my sins, yet I will prefer him to the ungodly, however prosperous; my prayer being ever that I may be saved from the evil deeds of the latter. David's sin with Bathsheba, of which Absalom's revolt was to some

6 When their judges are overthrown in stony places, they shall hear my words; for they are sweet.	7 Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth *wood* upon the earth.

extent a penalty (cf. 2 Sam. xii. 11, xvi. 21) may well have been a subject of reproach in the mouths of his followers.

The subst. חסד *chesed, kindness*, is an adverbial accus., as it is in Jer. xxxi. 3. On the words in the next clause, lit. "[it shall be] a head-oil," cf. xxiii. 5, cxxxiii. 2.

The verb יָנִי *refuse*, is written defectively for יָנִיא: for similar defective forms cf. 1 Kings xxi. 29, Mic. i. 15, and see Ps. lv. 15 [16], note. For ב *b'* "against" cf. lxxiv. 1, lxxviii. 19. According to the LXX., Vulg., Syr., Ar., Æth., the Psalmist says that he prefers the blows of the righteous to the oil which the ungodly would readily pour on his head; cf. Prov. xxvii. 6, "faithful are the wounds of a friend, but the kisses of an enemy are deceitful." This, though suitable enough to the context, is quite unallowable. The LXX., the origin of this interpr., rends. ἔλαιον δὲ ἁμαρτωλοῦ μὴ λιπανάτω τὴν κεφαλήν μου, attributing to יני *yânî* the signf. "anoint," "besmear." This signf. they may have got from the Ar. *nawâ* (נוי). For ברעותיהם *b'râôthêyhem, against their wickednesses*, LXX. gives ἐν ταῖς εὐδοκίαις αὐτῶν, Vulg. "in beneplacitis eorum," and so Ar. Doubtless the subst. was regarded as from the Chald. Rt. רעה (i.q. Hebr. רצה) *bene velle*. For the absurd rendg. of the P.B.V. we are apparently indebted to the elder Kimchi. His son interprets the verb in the same way, but rends. as A.V. Schultens improves on this by rendering "make raw," instead of "break," and compares the Ar. *riaâ, cruda fuit caro*. The Targ. is right as far as this verb-form *yânî* is concerned: it rends. "the holy oil of anointing he shall not keep back [or cause to cease] from my head."

6. Rend. "*When their judges have been thrown down the sides of the rock, then they shall hear my words as welcome*" [lit. "hear...that they are sweet"]. When the usurping rulers have been deposed, and the disappointed rabble has executed merited vengeance on them, it shall think again of David's divinely constituted authority, and gladly recall him to the throne. This is the only rational interpr. of the verse. For the mode of punishment mentioned cf. 2 Chron. xxv. 12, Luke iv. 29. For ידי *y'dêy sides of* cf. cxl. 5 [6], Judg. xi. 26. The Targ. curiously rends. "They have been dragged away from the school-house (*bêyth medrash*) by the powerful hand of their judges; they are returning and hearing my words, that they are sweet."

7—10. Complaint of the forlorn state of the righteous, and prayer for deliverance.

8 But mine eyes *are* unto thee, O GOD the Lord: in thee is my trust; leave not my soul destitute.
9 Keep me from the snares *which* they have laid for me, and the gins of the workers of iniquity.
10 Let the wicked fall into their own nets, whilst that I withal escape.

7. Rend. "*As when one cleaves and breaks up the earth, so are our bones scattered at the mouth of Hades*," i.e. David's party is cleft, unsettled, and scattered by the bouleversement, as clods of earth by a ploughshare; and *sh'ôl* itself, the common image of abject degradation, yawns before it. For the metaphor cf. cxxix. 3. Rashi and Kimchi supply עֵצִים "sticks of wood," as the object of the verb, cf. A.V., P.B.V. This is quite unnecessary, and indeed rends. the בָּאָרֶץ *bâ-árets* "in the earth," following, quite superfluous. Targ., Syr., Ar. rend. as above, and there is doubtless a reference to the breaking up of land with the plough in the LXX.'s ὡσεὶ πάχος γῆς διερρήγη ἐπὶ τῆς γῆς κ.τ.λ. The reading τὰ ὀστᾶ αὐτῶν (for ἡμῶν) is given in Cod. Alex. *secunda manu*, and has been reproduced in Syr., Ar., Æth. It originated, doubtless, in the emendation of a copyist, who connected the throwing down of the usurpers (ver. 6) with the breaking of their bones, in view perhaps of 2 Chron. xxv. 12, "He.....cast them down from the top of the rock, that they were all broken in pieces (בקע being the verb used, as here)."

This verse obviously depicts a state of discomfiture and despair. It is extraordinary that such commentators as Hengst. and Del. should discern here an expression of hope, and expectation of a resurrection, "should their bones be even scattered at the mouth of Sh'ôl..... they do not lie there in order that they may continue lying, but that they may rise up anew as the seed that is sown, etc." (!). Del. Such views would probably never have been dreamt of, were it not for the obscure כִּי *cî* (which these commentators rend. "for") beginning the next verse.

8. כִּי *cî* can only be rendd. "but," as A.V.; and xxii. 9 [10] is another case where it bears this signf. without a negative clause preceding. The ordinary "for" is hopelessly inappropriate. The last clause runs "*Pour not out my soul.*" The same verb (in Hiph.) is used with the same accus. (נֶפֶשׁ *nephesh* "soul") in Is. liii. 12. On the anomalous form תְּעֵר here and in Gen. xxiv. 20, see Gesen. *Gram.* § 75, rem. 8. LXX. wrongly rends. μὴ ἀνταναίρῃς, Vulg. "non auferas."

9. *a*. Lit. "Keep me from the hands of the snare, etc.," "the hands" representing the closing and grasping apparatus of the snare.

10. *b*. Rend. "*Whilst I at the same time escape.*" Cf. for this use of עַד *ad* Job i. 18, viii. 21. The ordinary meaning, "until," is retained

by LXX., Targ., etc. *At the same time*, H. יחד *yachad*, ordinarily "together;" here, as it cannot be taken with hemist. *a*, it does not bear this signf., but merely points to the coincidence of the overthrow of the persecutors with the escape of the persecuted.

INTRODUCTION TO PSALM CXLII.

PRAYER IN AFFLICTION TO JEHOVAH THE ONE FAITHFUL FRIEND.

TITLE. "A Mascîl, to David: a Prayer, when he was in the cave."

THERE is no reason for doubting the veracity of the Hebrew inscription, though which "cave" is meant—whether that of Adullam (1 Sam. xxii. 1) or that of Engedi (1 Sam. xxiv. 3)—is here, as in lvii., quite uncertain. The thoughts of the Psalm and the language in which they are couched are alike Davidic. No doubt would be entertained on the subject, but for the unwarrantable assumption of some critics that the chronological order of the Psalms corresponds mainly to their position in the Psalter. Such critics have to explain the Davidic Psalms of the present group as post-exilic compositions written in conscious imitation of David's style. The drift of this Psalm is completely altered in the A.V. by the unfortunate misrendering of the tenses throughout. David's affliction is not past, as would be inferred from the A.V., but still instant, and even desperate.

This is the last of the eight Psalms referred by Title to the time of David's persecution by Saul.

I CRIED unto the LORD with my voice; with my voice unto the LORD did I make my supplication.
2 I poured out my complaint before him; I shewed before him my trouble.
3 When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me.

1, 2. The verbs are all *Future*, not Past as expressed in A.V. These verses form an introduction to the Psalmist's prayer, just such as we find in the first two verses of cxli., cxliii.

1. Cf. the opening words of lxxvii.

2. "I will pour out my complaint," the same expression as in cii. Title, cf. also lxii. 8, 1 Sam. i. 16.

3. Rend. "*At the time when my spirit is overwhelmed, then Thou knowest my path*; etc." The connection with vv. 1, 2 is—not

4 I looked on *my* right hand, and beheld, but *there was* no man that would know me: refuge failed me; no man cared for my soul.
5 I cried unto thee, O LORD: I said, Thou *art* my refuge *and* my portion in the land of the living.
6 Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.
7 Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.

that Thou art ignorant of my troublous path, and of the persecutions by which I am beset. ואתה *v'attâh:* the ו *v'* introduces the apodosis, as frequently.

4. Waxing bold in the earnestness of indignant complaint, David exclaims "*Look Thou upon the right hand and see*, [how] *that there is none taking knowledge of me*, [that] *refuge is lost to* [lit. *from*] *me, and* [that] *there is none caring for my soul.*" Even the all-seeing God will not be able to discern a man who is friendly to David. The "right hand" is the quarter whence comes protection, see cxxi. 5, note. For דרש ל *dârash l'*, in sense "care for," cf. Jer. xxx. 17.

Look...and see. The verbs can only be in the Imperative. By Targ., LXX. (*κατενόουν...καὶ ἐπέβλεπον*), Vulg., Syr., Ar., they are understood as in the Past 1st pers. sing. Jer. rightly "Respice... et vide."

5. Rend. "*I have cried...I have said.*" "The land of the living" (cf. xxvii. 13, lii. 5), in contrast to the *shî'ôl*, where this participation in God is lost.

6. "Attend unto my cry (רנה *rinnâh*)," cf. xvii. 1.

7. "Compass me about:" doubtless this is the true signf. of יכתירו בי *yactîroo bî*, though neither this verb nor any of the verbs meaning "to surround" or "to compass" are found elsewhere constructed with ב *b'*. Del. (after Symm., Jer., Parchon, Ibn Ezra) takes the verb as a denom. of כתר *cether* "a crown," and interprets "on account of me the righteous shall adorn themselves as with crowns." Targ. gives "shall make to Thee a crown," Symm. *τὸ ὄνομά σου στεφανώσονται δίκαιοι.* The LXX. rends. *ἐμὲ ὑπομενοῦσι*, and similarly Syr. and Aq., but this signf. is confined to the Pi. of כתר. "For thou shalt:" rend. "*For that*" [or "*inasmuch as*"] *Thou hast dealt*," etc. Cf. lxxxvi. 13, 17, cii. 16, 17 for this usage of כי.

INTRODUCTION TO PSALM CXLIII.

CONTRITE SUPPLICATION IN TIME OF PERSECUTION.

TITLE. "A Psalm to David."

LXX. Ψαλμὸς τῷ Δαυίδ, ὅτε αὐτὸν ἐδίωκεν Ἀβεσσαλὼμ ὁ υἱὸς αὐτοῦ [Cod. Sinait. ὅτε αὐτὸν ὁ υἱὸς καταδιώκει]. In some copies no Title.

As in the fellow-Psalm cxlii., so here, internal evidence (especially that of the latter portion of the Psalm, vv. 7—12), strongly favours the authenticity of the Title. When Dr Perowne argues that "the many passages borrowed from earlier Psalms make it more probable that this Psalm is the work of some later Poet," he merely begs the question. All the Psalms to which this Psalm bears strong resemblance are Davidic (see vv. 7—12). How do we know that these are "earlier" rather than contemporary, or that there is any borrowing at all in the case? Contrariwise, the resemblance of this to those, regarded apart from preconceived theories, is a strong argument in favour of the Title. David naturally expresses himself in the same manner as in other Davidic Psalms.

The rebellion of Absalom, to which the LXX. refers us, may perhaps be safely regarded as the occasion which evoked the present supplication. The following comment of Delitzsch is in the main sound, "The Psalms of this time of persecution are distinguished from those of the persecution by Saul, by the deep melancholy into which the mourning of the dethroned king was turned by blending with the penitential sorrowfulness of one conscious of his own guilt." In the present case the self-condemning contrition of the afflicted Psalmist is so apparent (cf. vv. 2, 9) that Psalm cxliii. finds place as the seventh and last of the "Penitential Psalms," and is used in our Church as a Proper Psalm for the evening service of Ash-Wednesday.

HEAR my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, *and* in thy righteousness.

1. "In Thy righteousness;" צדקה *ts'dâkâh* (and צדק *tsedek*) often denotes that side of the Divine character which effects the remuneration of good men; hence it comes to mean "beneficence" generally, see lxxxv. 10, cxii. 3, notes: and this latter, apart from any judicial relation, must be the sig^nf. here, for in verse 2 the Psalmist prays that

2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.
3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.
4 Therefore is my spirit overwhelmed within me; my heart within me is desolate.
5 I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.
6 I stretch forth my hands unto thee: my soul *thirsteth* after thee, as a thirsty land. Selah.
7 Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.
8 Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.
9 Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.

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he *may not* be treated according to justice, which he knows would condemn him.

3. With *a* cf. vii. 5, with *b* lxxxviii. 5. "Darkness," lit. "dark places." "Long dead," H. מתי עולם *mêthêy ôlâm.* Unless *ôlâm* can be understood as prospective—those that are dead for ever,—for which usage cf. Eccl. xi. 5, Jer. li. 39, it must denote here merely indefinite duration. To translate "those who have been ever dead" would be absurd. Regarding it as retrospective, we render *ôlâm* exactly as in A.V. and call the student's attention to the passage, as giving evidence that *ôlâm* need not always mean an *eternity* of time.

4. *a.* The same phraseology as in cxlii. 3 *a.*

5. Cf. lxxvii. 5 and sqq., where as here the mourner seeks consolation in the consideration of God's works of former ages.

6. *b.* There is no occasion to supply "thirsteth." The hemist. should be rendd. "My soul is to Thee, as a thirsty land," the construction being the same as in cxxiii. 2 "our eyes are unto the LORD," cxxx. 6 "my soul is to the Lord."

7—end. With the Selah, the prayer becomes more direct and more urgent. The Davidic style and form of expression stamp the rest of this supplication most plainly: e.g. this v. 7 recalls xxvii. 9; its closing clause "lest I be like, etc." is word for word as xxviii. 1; the phrase, "the way wherein I should walk," recalls xxv. 4, cxii. 3; "lifted up my soul" is as in xxv. 1, lxxxvi. 4; with "Thy good spirit" cf. li. 11; and with ver. 10 generally, xxvii. 11, xxxi. 3, xl. 8.

8. *a.* Cf. the similar prayer in xc. 14.

9. *b.* "I flee unto Thee to hide me," an excellent rendg. of the proleptic אליך כסיתי *êleycâ cissîthî* (lit., as we believe, "Unto Thee have I hidden myself") of the text. There is great difficulty, however, in the verb *cissîthî,* lit. "I covered," or "I hid." The LXX. (fol-

10 Teach me to do thy will; for thou *art* my God: thy spirit *is* good; lead me into the land of uprightness.
11 Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.
12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I *am* thy servant.

lowed by Luther) rends. ὅτι πρὸς σὲ κατέφυγον, as if reading נָסָתִּי or חָסִיתִי: the Syr. omits the clause altogether. Rashi, Ibn Ezra, and Kimchi interpr. "I have hidden [my trouble from others, revealing it] to Thee," i.e. "For Thee have I reserved it," and similarly Gesen. and De Wette. Targ. rends. "Thy Mêmrâ [Logos] do I account as a deliverer."

10. *b.* Rend. "*Let thy good spirit lead me*, etc.," as LXX., Targ., Syr., etc. On the omission of the article before טובה *tôbâh* "good," which led to the A.V. rendg., see Gesen. *Gram.* § 109, 2 *b.* For the expression cf. li. 12, and Nehem. ix. 20, "Thou gavest them also Thy good spirit to instruct them." "Land of uprightness," lit. "level country," cf. xxvii. 11.

INTRODUCTION TO PSALM CXLIV.

THE GOD OF VICTORY AND OF SOCIAL PROSPERITY.

TITLE. "To David."

LXX. Τῷ Δαυίδ, πρὸς τὸν Γολιάδ.

VERSES 1—11 of this Psalm set before us a warrior who has been recently enabled by Divine assistance to conquer his foes. His praise of Jehovah is blended with consciousness that personally he, a frail mortal man, is altogether unworthy of such Divine condescension. Nevertheless he prays confidently that, by a kind of Theophanic intervention, Jehovah may make Himself known to His enemies, specially that He may confound the craft and hypocrisy of the neighbouring barbarian tribes (vv. 7, 8). After renewed acknowledgments of Jehovah's mercy, this latter prayer is repeated as a kind of refrain in ver. 11.

After ver. 11, a most marked change is noticeable both in the subject and the diction of the Psalm:

1. Hitherto the Poet's language has, in correspondence to the Title, continually reminded us of the Psalms of David (cf. our vv. 1, 2

with xviii. 2, 26, 34, our v. 3 with viii. 4, our v. 4 with xxxix. 5, 6, our vv. 5—8 with xviii. 9, 14—16, 44). For the rest of the Psalm not only is this feature altogether lost, but the simplicity and diffuseness of vv. 1—11 give place to a rugged peculiarity of style which envelopes some of the verses in hopeless obscurity.

2. The metre of vv. 12—15 is quite different from that of vv. 1—11.

3. The purport of the Psalm is abruptly altered. Hitherto we have had the prayers and thanksgivings of one whose heart is set on conquest: Jehovah is the God who "teaches his hands to war and his fingers to fight," "who subdues nations under him." Henceforth the Psalm speaks in very different tones, of blessings of quite another order. In peaceful strains, he prays for the blessings of an unmolested thriving Constitution; he demands that the young generation of his country may grow up full of hope and full of promise; that blessings of the field and of the flock may be multiplied; that the rulers may have the hearty support of the populace; that the nation may escape the annoyances of invasions and depredations.

4. As may be gathered from what we have already said, the point of view in the first part of the Psalm is individual, in the second national.

So glaring is the absence of harmony, when these two sections of our Psalm are compared, that it is commonly supposed that they emanate from different authors. That some such explanation should be adopted is, we believe, necessitated by the phenomena noticed above. The incongruity, which must, we think, be perceptible even to the English reader, strikes the Hebrew scholar more and more forcibly every time he reads the Psalm. We may conceive either that the Poet of vv. 1—11 may have attached a fragment of an older poem to his own production, or that a compiler of the post-exilic period finished off a pre-existent poem from his own resources.

We prefer the latter theory, for the following reasons:—

1. The linguistic peculiarities of vv. 12—end bespeak an author whose diction has caught an Aramaic tinge, and who may therefore be presumed to have lived in the later times.

2. The diction of vv. 1—11, on the other hand, is not only of the early character; it is distinctly *Davidic* (*vide* reff. above). The mention of David's name in ver. 10 certainly agrees best with the view that David is the author, and the Title assigns the Psalm to David. And there is no reason for doubting in this first section, any more than in Psalms cxlii., cxliii., that we have before us a genuine production of David. We cannot too often repeat that where we have no

argument on the other side, save that based on theories about the arrangement of the several books of the Psalter, common sense demands that we should assign Psalms which are Davidic by title, and Davidic in thought and language, to none other than David.

Assuming then that vv. 1—11 form a genuine Davidic fragment to which addition has been made by a later hand, we have only remaining the question of the occasion, whence this nucleus emanated. The LXX. (*vide supra*) finds the occasion in David's victory over Goliath. And in like manner the Targum renders ver. 10, "who delivers David His servant from the evil sword of Goliath." But the language of the Psalm, even as early as ver. 2, precludes this reference. How could David at that time of his life speak of subduing "nations," or (according to the A.V.) of subduing "my people?" Some have referred the Psalm to the time of Absalom's overthrow. But Kimchi's conjecture is more reasonable,—that the Psalm was written soon after David's accession to the throne, and when the victory over the Philistines (2 Sam. v.) was fresh in his mind. Perhaps however the close connection of the Psalm with Psalm xviii., which is generally regarded as a doxology to Jehovah for the many deliverances of David's lifetime, points to the close rather than to the beginning of his reign. We must be content with regarding this question as undetermined.

BLESSED *be* the LORD my strength, which teacheth my hands to war, *and* my fingers to fight:

2 My goodness, and my fortress; my high tower, and my deliverer; my shield, and *he* in whom I trust; who subdueth my people under me.

1, 2. The wording of these verses recalls xviii. 2, 46, 34.

2. "My goodness:" i.e. He who shews goodness or loving-kindness to me, H. חסדי *chasdî* cf. Jonah ii. 8, "They that observe lying vanities forsake [Him who is] their goodness (חסדם)."

"Who subdueth my people, etc." By the insertion of a single letter the Hebr. עמי *ammî*, "my people," becomes עמים *ammîm*, "peoples." "Who subdueth *peoples* [or *nations*] under me," would then be the signf. This correction, which is suggested by the impropriety of the Psalmist's speaking of "subduing" his own people, is further supported by the expression in ver. 47 of xviii. (the Psalm which this composition most closely resembles), "It is God that avengeth me, and subdueth nations under me." The Masora enumerates Ps. cxliv. 2, 2 Sam. xxii. 44, Lament. iii. 14 as passages in which it is disputed whether עַמִּים is not intended, rather than עַמִּי. And Jer., Targ., and Syr. here rend. "peoples" (but LXX. τὸν λαόν

3 LORD, what *is* man, that thou takest knowledge of him! *or* the son of man, that thou makest account of him!
4 Man is like to vanity: his days *are* as a shadow that passeth away.
5 Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.
6 Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.
7 Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children;
8 Whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood.
9 I will sing a new song unto thee, O God: upon a psaltery *and* an instrument of ten strings will I sing praises unto thee.

μου). That this is the true signf. we have little doubt, and as we cannot believe that the Psalmist used an apocopated form עמי in the signf. of עמים, we can only suppose that the final ם has been accidentally elided.

3. The same thought as in viii. 5: the language is varied chiefly by the use of other verbs. Literally, the verse runs "Jehovah, what is man that Thou shouldest know him, the son of frail-man that Thou shouldest take him into consideration." The connection with the preceding is—What am I, a mere mortal, that Thou shouldest thus befriend me?

4. *b*. "As a shadow that passeth away," or "As a shadow at its passing away;" not as LXX. (followed by P.B.V.) *αἱ ἡμέραι αὐτοῦ ὡσεὶ σκιὰ παράγουσι*. For the metaphor cf. Job viii. 9, xiv. 2. In cii. 11 the figure is more expanded, becoming that of a lengthening shadow, disappearing because merged in the dusk of evening.

5—7. Cf. the account of the Divinely wrought deliverance in xviii., and especially in vv. 8, 9, 17. The expression in 5 *b* is based, as that in civ. 32, on the description of the giving of the Law on Mount Sinai in Exod. xix. 18, xx. 18. It is impossible to suppose that "the mountains" denote the worldly powers which are in antagonism to Jehovah's rule, as Delitzsch interprets, with the view of accounting for the obscure "them" in ver. 6. Rather must we refer this pronominal affix to the expression "peoples" in ver. 2. In v. 6 for "destroy them" rend. "*Confound them*," or "*Terrify them*." In v. 6 ברק "to send forth lightning" is a *ἅπ. λεγόμ.*, and פצה in the signf. of פדה "rescue," "redeem," only occurs in our vv. 7, 10, 11. "Strange children" in v. 7, lit. "the sons of the stranger," probably = the hostile tribes surrounding the sacred nation, cf. xviii. 44, 45.

8. For "vanity" rend. "*lying*." The "right hand of falsehood" (cf. "the tongue of falsehood" in cix. 2) is the hand raised to attest a false oath.

9. "A new song," cf. xxxiii. 3, xl. 3; and of later Pss., xcvi. 1, xcviii. 1. "Instrument of ten strings," cf. xxxiii. 2, xcii. 3.

10 *It is he* that giveth salvation unto kings: who delivereth David his servant from the hurtful sword.
11 Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood:
12 That our sons *may be* as plants

10. Cf. xviii. 50. "The hurtful sword:" so A.V., rightly as we think; cf. the application of this adj. רעה *ra*, lit. "evil," to malignant sicknesses and plagues in Deut. xxviii. 35, 59. Del.'s interpr. that "חרב רעה is the sword that is engaged in the service of evil" appears unnecessary.

12—15. On the probable connection of these with the preceding vv. see Introd. It must be noticed that besides the general want of harmony between the two sections which we have there treated of, the link of connection אשר *a'sher* [A.V. "That"] in v. 12 is extremely perplexing, as admitting of a variety of interpretations, each of which affects seriously the purport of the whole paragraph. Thus the LXX. takes *a'sher* in its common signf. as a relative pronoun (rendering ὧν οἱ υἱοί), and throughout these verses ignores the possessive affix of the 1st person plur., or misrenders it by αὐτῶν. The whole section is thus made a description of the worldly prosperity not of Israel but of the enemy, "the strange children" of v. 11. Then v. 15 contrasts this temporal with Israel's spiritual blessedness. Again, still understanding *a'sher* as a relative, but giving proper regard to the affix, we may rend. "[Save us] whose sons may they be as plants," as Maurer; or, making 12—15 a perfectly distinct paragraph, "As for us whose sons are as plants.....O happy the people that are in such a case!" as Ewald, followed by Dr Perowne. By Delitzsch *a'sher* is rendd. "because" (cf. Judg. ix. 17, Jer. xvi. 13), the prosperity of Israel described in 12—15 being regarded as the cause of the enmity mentioned in v. 11, "so that envy is brought under consideration as a motive for the causeless, lyingly treacherous rising of the neighbouring peoples." Del. doubts however whether vv. 12—15 belonged originally to the Psalm, and Hupfeld supposes these vv. to be a fragment of another Psalm here entirely out of place. With regard to this opinion see Introd. Whether it be an original portion of the Psalm or not, we are inclined to think that the intended connection with the preceding is really that of the A.V. That אשר *a'sher* may be used in the signf. of למען אשר *l'maan a'sher* "in order that," is plain from Deut. iv. 40, Gen. xi. 7. It is true that in these passages the verb governed by *a'sher* is expressed, while here we have only substantival clauses, but we do not agree with Del. that this is fatal to the rendg. given above. In those passages it would be impossible to omit the verb; in the present

grown up in their youth; *that* our daughters *may be* as corner stones, polished *after* the similitude of a palace: 13 *That* our garners *may be* full, af-

passage we have only to supply the substantive verb הִיה, "to be," which we have constantly to supply elsewhere. And it must be remembered that if vv. 12—15 are borrowed from some other author, the abruptness of construction here may be merely due to our author's desire to weld in the borrowed passage with as little deviation from the original as possible.

12. *a.* "Plants," H. נְטָעִים for which in 1 Chron. iv. 23 we have the more natural form נְטֻעִים. "Grown up in their youth:" this clause is of course predicated of "our sons," not of "plants."

b. Rend. "*That our daughters may be as sculptured cornices,* [after] *the fashion of a palace.*"

Cornices, H. זָוִיוֹת *zâviyyôth.* This term recurs in Zech. ix. 15, where it is doubtful whether corners, or projections at the corners, are meant. Etymology favours the rendg. "corners." Many critics suppose that "corner *pillars*" or "corner *figures*" (Caryatides) are meant, but we do not know that these decorations were ever used in the architecture of Syria or Palestine. On the other hand, "the corners of large rooms in the houses of persons of position are ornamented with carved work even in the present day." Elaborately carved corners or cornices seem to be what is meant; and the metaphor may perhaps point specially to the seclusion and retirement in which the life of an Oriental damsel is passed. Wetzstein observes, that in Arabic the superscription of a letter addressed to a lady of position runs 'may it kiss the hand of the *protected* lady and of the *hidden* jewel.'

Sculptured. This Root, חטב *châtab*, is everywhere, save in Prov. vii. 16, used of cutting or hewing wood. Del.'s suggestion that "variegated," "striped in colours" (after the Arab. *chatiba*, "to be many-coloured"), is here meant, is unnecessary, though some such signf. may be admitted as appropriate in Prov. vii. 16.

[After] *the fashion of a palace;* i.e. such as are seen in the apartments of a palace. Or possibly we may refer here to the fundamental signf. of תבנית *tabnîth*, "formation" (from Rt. בנה, "built"), and rend. "as cornices sculptured [for] the formation of a palace."

The LXX. rends. Αἱ *θυγατέρες αὐτῶν κεκαλλωπισμέναι περικεκοσμημέναι ὡς ὁμοίωμα ναοῦ*, and so Vulg., Arab. The Targ. strangely, "Our daughters beautiful, and acceptable to the priests who minister in the midst of the Temple."

13. *a.* "Our garners:" H. מְזֻוָנֵנוּ, *ἅπ.* λεγόμ., apparently from a sing. מָזוֹן or מָזוּ, perhaps shortened from מְזוּנָה. "Affording," or "yield-

fording all manner of store: *that* our sheep may bring forth thousands and ten thousands in our streets:
14 *That* our oxen *may be* strong to

ing:" מפיקים *m'phîkîm*, cf. cxl. 8, note. "All manner of store:" lit. "from kind to kind," H. מזן אל־זן *miz-zan el zan*. The plur. of זן *zan*, "kind" or "species," a common subst. in Aramaic, recurs in 2 Chron. xvi. 14. Some however understand *zan* here as another form of the Hebr. זה *zeh*, Chald. דן *dên*, "this." The meaning will then be,—giving out from one to the other,—i.e. filled so full that the contents of one garner overflow as it were into another. Thus LXX. (ἐξερευγόμενα ἐκ τούτου εἰς τοῦτο), Vulg., Jer., and Syr. The Targ. however, probably with the same interpr. of *zan*, rends. "which supply [what is necessary] from year to year." Others connect *zan* with מזון *mâzôn* "nourishment" (Gen. xlv. 23), so that "giving forth from provision to provision" is understood as the literal meaning.

b. Rend. "*Our flocks of sheep producing thousands*, [yea] *multiplied by myriads in our pastures.*" *Pastures:* the H. חוצות *chootsôth*, lit. "Outer places," here obviously, as in Job v. 10, Prov. viii. 26, =the open country outside the towns and habitations of men.

14. A very difficult verse. First, the H. אלופינו *alloophêynoo* is rendd. "our oxen," as in A.V., by the ancient Versions. But though אלפים *a'lâphîm* means "oxen," we have no instance of אלוף *allooph* in any other signfs. than (1) "one attached," (hence used in Jer. xi. 19 of a lamb not yet weaned), "a friend:" or (2) (as a denom. from *eleph*, a family or tribe) "a head of a tribe," "a prince."

Secondly, the H. מסבלים *m'subbâlîm* cannot without difficulty be accommodated to any of these signfs., or even to the precarious rendg. "oxen." The Root, of which it is a Passive Partic., means to "lift up," "carry," or "endure." The Passive form occurs again in Ezra vi. 3,—"Let the foundations thereof be *set up*,"—or perhaps (cf. A.V.), "Let the foundations thereof be *strongly stablished*."

In the passage before us, those who adopt the rendg. "our oxen" explain *m'subbâlîm* to mean (*a*) "capable of bearing," "patient of burdens" (Targ., Kimchi); (*b*) "laden" with flesh, so as to be strong and vigorous, so LXX. (παχεῖς), Syr., and Jer.; (*c*) "laden" with the fruitful produce of the land; (*d*) "pregnant," laden with the fruit of the womb: Gesen., De Wette, Ewald, Hitz., Hupf. Of course the masc. termination of the Partic. is against this last. It might be urged that אלוף in this sense may be epicene like בקר, but then probably like בקר (cf. Job i. 14) it would take the feminine of the Partic. where the femin. of the subst. was intended.

labour; *that there be* no breaking in, nor going out; that *there be* no complaining in our streets.

15 Happy *is that* people, that is in such a case: *yea*, happy *is that* people, whose God *is* the LORD.

All of these rendgs. appear to be far-fetched, or unsuitable to the context. But, as we noticed above, the rendg. "our oxen" is not merely unnecessary, but apparently unwarranted by usage, which on the other hand certainly justifies the rendg. "our princes." With regard to this signf., we may quote the comment of Rashi, "*alloophîm* are the great men that are among us, who are propped up (*nisbâlîm*) upon their inferiors, for the inferior men are obeying the great men, and on this account 'there is no breaking in' upon us." Rendering freely according to this line of interpretation, we have "*That our princes may be well backed up* [lit. "supported," "borne up"], *so that there is no breaking in* [of foes], *nor going out* [into captivity], *and so that there is no cry-of-complaint in our streets.*" So in the main, Maurer, Fuerst. Briefly, the petition is, "that we may have a stable government, such as may repel foreign attacks."

Hemist. *a* thus explained coheres well with hemist. *b*, whereas the connection of freedom from invasion or captivity with the presence of fat, well-laden, or prolific oxen is somewhat remote. Del., seeing this difficulty, continues the verse, "[Our kine bearing] without mishap or loss, etc.," explaining פֶּרֶץ *perets* of "any violent misfortune, as murrain which causes a breach" and יוֹצֵאת *yôtsêth* of any head of cattle which *goes off* by a single misfortune. Both explanations are unwarranted by usage.

Nor, finally, does the mention of agricultural and pastoral increment in 13 *b* at all favour the reference to "oxen" in 14 *a*. On the contrary three *distinct* blessings appear to be mentioned in vv. 12, 13, 14, viz. blessings of the family, the farm, and the State, the whole closing in v. 15 with a μακαρισμός or declaration of the happiness of those who have these enjoyments, yea who have at the same time the still greater privilege of having JEHOVAH for their God.

INTRODUCTION TO PSALM CXLV.

JEHOVAH TO BE CELEBRATED AS KING AND BENEFACTOR.

TITLE. "A Psalm of Praise, to David."

HERE there is but little reason to trust the Inscription "To David." The Psalm occasionally reminds one of the Davidic Psalms, but its more obvious resemblance is to the group of Psalms following, all of which are generally admitted to be post-exilic. More particularly is it related to Psalm cxlvi. Our vv. 14, 20 naturally appear to be by the same hand as cxlvi. 8, 9: the expression, דר ודר, cxlv. 13, cxlvi. 10, is a slight link between the two Psalms; so too is the fact that in both Jehovah is regarded as the "King," cxlv. 1, 13, cxlvi. 10, a character in which, as we have seen (cf. xciii., xcvii., xcix.), the reinstated nation delights to portray its Divine Ruler. Cf. too the expression "Thou givest them their meat, etc." in ver. 15 with cxlvi. 7. And throughout, the style is certainly that of the later period.

The Psalm is of artificial composition. It is distichic throughout, and the verses are opened by the several letters of the alphabet taken in order. The fourteenth letter (Nun) has however been passed over, see ver. 14, note. This is the only Psalm which is entitled *T'hillâh* "Psalm of Praise," though it is this word which gives name to the whole book of Psalms (*'T'hillîm'*), (see Prolegomena chap. VI. "Psalm of Praise"). The LXX. renders this term by αἴνεσις, Aq. by ὕμνησις, Symm. by ὕμνος. In the synagogues this Psalm is recited twice in the Morning Service, and this use is said to be of the greatest antiquity. In our Church it is used as a Proper Psalm for the Evening Service of Whitsunday.

I WILL extol thee, my God, O king; and I will bless thy name for ever and ever.
2 Every day will I bless thee; and I will praise thy name for ever and ever.
3 Great *is* the LORD, and greatly to be praised; and his greatness *is* unsearchable.

First strophe, vv. 1—7.

1. Rend. "*I will extol Thee my God, the King*." Instead of the commoner "my King and my God," we have here "*My God, the King*," i.e. the King κατ' ἐξοχήν, cf. xx. 9, xcviii. 6.

3. *a*. "To be praised;" מהלל *m'hullâl*, as in xlviii. 1, xcvi. 4.

b. Lit. "And to His greatness there is no searching out;" cf. Is. xl. 28, "to His understanding there is no searching out."

4 One generation shall praise thy works to another, and shall declare thy mighty acts.
5 I will speak of the glorious honour of thy majesty, and of thy wondrous works.
6 And *men* shall speak of the might of thy terrible acts: and I will declare thy greatness.
7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

5. Or "*On the splendour of Thy glorious majesty, and on Thy wonderful works will I meditate.*"

a. The cumulative construction of the three substantives, "splendour," "glory," "majesty," appears to be the same as in ver. 7. Del.'s interpr., "On Thy splendidly glorious majesty," seems hardly warrantable.

b. Lit. "And on the facts of Thy wonderful works, etc.," H. ודברי נפלאתיך *v'dib'rêy niphl'ôtheycâ*. *Dib'rêy* is not to be taken in its primary signf. "words of;" but here, as in lxv. 3, and probably in cv. 27, = "facts of."

The LXX. rendg. of this v. is, *καὶ τὴν μεγαλοπρέπειαν τῆς δόξης τῆς ἁγιωσύνης σου λαλήσουσιν, καὶ τὰ θαυμάσιά σου διηγήσονται.* For ודברי *v'dibrêy*, ידברו *y'dabb'roo* must have been read; and for אשיחה *âsîchâh*, ישיחו *yâsîchoo*.

6. *a.* "And [men]:" better simply, "*And they*, etc.," i.e. the successive generations of v. 4. This hemist. thus corresponds to v. 4, just as hemist. *b* does to v. 5. Others find the subject of the verb in the substantives of v. 5, "These—Thy glorious splendour and Thy wonderful works—speak of the might of Thy terrible acts." The LXX. having carried on the 3rd person plur. from v. 4 into v. 5, escapes the difficulty of the aposiopesis of the nominative. In the same way, here, the 1st pers. sing. of *b*, "I will declare," is changed to a 3rd pers. plur. *διηγήσονται*. For אמר *âmar* with accus. "speak of," cf. xl. 10 [11]. "Thy greatness," so K'rî, but according to C'thîb, the plur. form, "Thy mighty works." The latter reading may have been introduced to balance the plur. form, "Thy terrible acts," of *a*; on the other hand, the former may have been adapted to the sing. form of the pronom.-affix of the verb, notwithstanding that this form may well be used (cf. 2 Sam. xxii. 23, 2 Kings iii. 3, x. 26) with a plur. antecedent.

7. *a.* "Abundantly utter," lit. "Pour forth," the same verb as in xix. 2 [3], lix. 7 [8]. "Thy great goodness," lit. "The greatness of Thy goodness;" for רַב *rab*, commonly the adj. "great," here, as apparently in xxxi. 19 [20], and necessarily in Is. lxiii. 7 (not in Is. xxi. 7), stands for the subst. רֹב *rôb*. As in all three cases it is attached to טוב *toob* "goodness," one may readily suppose that the anomalous

8 The LORD *is* gracious, and full of compassion; slow to anger, and of great mercy.
9 The LORD *is* good to all: and his tender mercies *are* over all his works.
10 All thy works shall praise thee, O LORD; and thy saints shall bless thee.
11 They shall speak of the glory of thy kingdom, and talk of thy power;
12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.
13 Thy kingdom *is* an everlasting kingdom, and thy dominion *endureth* throughout all generations.
14 The LORD upholdeth all that fall, and raiseth up all *those that be* bowed down.

form was adopted for the sake of euphony, *rab-toob* being easier to pronounce and less harsh than *rôb-toob*. *Rab* is taken as a subst. by Kimchi, Rosenm., Olsh., Del. On the other hand, Ibn Ezra adheres to the adjectival meaning, "[It is] as בגדול זרועך [Exod. xv. 16], which means בזרועך הגדול;" and so Hengst., regarding *rab-toob* "as a kind of compound noun, *much-goodness*."

Second strophe, vv. 8—14. Jehovah's utterance concerning Himself in Exod. xxxiv. 6 is borrowed in ver. 8, as in ciii. 8.

9. "To all:" כל *côl* with the article = the entirety of things created, *τὰ πάντα*, as frequently in Eccles. LXX. however has *χρηστὸς κύριος τοῖς ὑπομένουσιν αὐτόν*.

13. Cf. Dan. iv. 3, 34.

The 14th verse of this alphabetical Psalm should naturally begin with נ Nun, whereas it begins with the next letter, ס Samech, and נ is altogether passed over. The omission doubtless originated in the artificial composition of the Poem, which required one of the twenty-two letters to be neglected in order to exhibit three strophes apportioned each to seven distinct letters. But why the Nun rather than any other letter? The Talmud absurdly answers that the writer wished to avoid beginning a verse with the same letter as the ominous passage, Amos v. 2. So Ibn Ezra, "And Nun is wanting from the alphabet, because that David saw in it a grievous fall [מפלה]: 'The virgin of Israel has fallen [נפלה], and shall not rise again [Amos v. 2].'" In the LXX. a verse is intercalated to meet this deficiency, Πιστὸς [נאמן as in cxi. 7] *κύριος ἐν τοῖς λόγοις αὐτοῦ, καὶ ὅσιος ἐν πᾶσι τοῖς ἔργοις αὐτοῦ*, reproduced by its followers, the Syr. and Vulg. Hengst. well remarks, "From the whole character of that version in general, and in particular that of the Pss., it is at once manifest what is to be thought of this addition; of which none of the other ancient Versions [i.e. Targ., Aq., Symm., Theod.] know anything, the occasion for which also so readily occurred, and which was so cheaply obtained, —being plainly borrowed from ver. 17, and the *πιστός* at the commencement from the Nun-strophe of the alphabetical Ps. cxi."

15 The eyes of all wait upon thee; and thou givest them their meat in due season.
16 Thou openest thine hand, and satisfiest the desire of every living thing.
17 The LORD *is* righteous in all his ways, and holy in all his works.
18 The LORD *is* nigh unto all them that call upon him, to all that call upon him in truth.
19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.
20 The LORD preserveth all them that love him: but all the wicked will he destroy.
21 My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.

Third strophe, vv. 15—21.

15, 16. Apparently borrowed from civ. 27, 28.

16. Or "Opening Thine hand, and abundantly-shewing favour to every living thing." The construction of השביע *hisbîa* with ל *l'* occurs here only. The verse is capable of divers interpretations, according as we understand רצון *râtsôn* to mean: 1. As above, "God's favour," cf. Rashi, "In His supplying good, He gives abundantly His goodness, and His favour, and His blessing." 2. The "desire" or "pleasure" of man (cf. ver. 19); either as A.V., or as Del. "and satisfiest every living thing with delight" (cf. the LXX.'s ἐμπιπλᾷς πᾶν ζῶον εὐδοκίας with Acts xiv. 17, ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν). 3. The *object* of this human desire or pleasure, "Thou satisfiest every living thing with the object of its desire." For this meaning, Deut. xxxiii. 23, Prov. xviii. 22, may perhaps be cited.

INTRODUCTION TO PSALM CXLVI.

THE GROUNDS OF THE BELIEVER'S RELIANCE ON JEHOVAH.

TITLE. LXX. Ἀλληλούια. Ἀγγαίου καὶ Ζαχαρίου.

THE joyousness which characterizes Psalm cxlv. is intensified throughout the little group cxlvi.—cl., till the climax is reached, in cl. *fin.*, in the glorious charge, "Let every thing that hath breath praise the LORD." Henceforth every Psalm commences with the words, "Praise ye the LORD," which are sometimes to be regarded as an integral portion of the first verse, sometimes as a Title. We have already shewn how Psalm cxlvi. is connected with cxlv. To a less extent it

resembles the post-exilic Psalms, civ., cxviii. In the LXX. cxlvi., both sections of cxlvii., and cxlviii. (four Psalms in all, according to the LXX. reckoning) are ascribed to Haggai and Zechariah, as was cxxxviii. In the case of the present Psalms, this Title may possibly be regarded as giving a true account of the authorship. There is no reason why Haggai and Zechariah should not have contributed their quota to that mass of doxological compositions, which springs into being simultaneously with the second Temple. The Syriac adds to the LXX. Title of cxlvi. a statement that the Psalm is spoken "about the morning service of the Priests."

The analysis of the Psalm is easy. It is a charge to trust not in man, but in Jehovah; and this charge is grounded on Jehovah's character of Creator, Merciful Governor, and Eternal King.

The "five Hallelujahs" (cxlvi.—cl.) are used as a part of the Synagogue morning prayer. This use is of great antiquity.

PRAISE ye the LORD. Praise the LORD, O my soul.
2 While I live will I praise the LORD: I will sing praises unto my God while I have any being.
3 Put not your trust in princes, *nor* in the son of man, in whom *there is* no help.
4 His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.
5 Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the LORD his God:

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1. "Praise ye the Lord:" the Hallelujah may be regarded as a Title as in cxlviii.—cl.; or (preferably, as we think) as an integral portion of the first verse, as in cxlvii. "O my soul:" cf. civ. 1, note.

3. "Princes," or "Nobles." The H. נְדִיבִים *n'dîbîm* means primarily *free-will givers* or *benefactors*, so that it is not the capriciousness or indifference of earthly potentates that is in view, but their inability, willing or not, to render substantial assistance. Consequently there is no occasion to find reference to that change in the Persian policy with respect to the restored exiles, which is described in Ezra iv. 5, 24. Similar sentiments are expressed in cxviii. 9.

4. "His earth:" the *a'dâmâh* whence man (*âdâm*) was, according to Gen. ii., taken. In 1 Macc. ii. 63, this verse is adapted to civ. 29 by the substitution of "dust" for "earth"—Σήμερον ἐπαρθήσεται, καὶ αὔριον οὐ μὴ εὑρεθῇ, ὅτι ἔστρεψεν εἰς τὸν χοῦν αὐτοῦ, καὶ ὁ διαλογισμὸς αὐτοῦ ἀπώλετο, cf. the LXX. rendg. of this verse.

5. "For his help," H. בְּעֶזְרוֹ *b'ezrô:* for the same construction with the *Beth essentiae* cf. xxxv. 2.

6 Which made heaven, and earth,
the sea, and all that therein *is:* which
keepeth truth for ever:
7 Which executeth judgment for the
oppressed: which giveth food to the
hungry. The LORD looseth the prison-
ers:
8 The LORD openeth *the eyes of* the
blind: the LORD raiseth them that
are bowed down: the LORD loveth
the righteous:
9 The LORD preserveth the strangers;
he relieveth the fatherless and widow:
but the way of the wicked he turneth
it upside down.
10 The LORD shall reign for ever,
even thy God, O Zion, unto all gene-
rations. Praise ye the LORD.

6. "Which made heaven and earth;" an expression characteristic of the post-exilic Psalms, and especially of the Songs of Degrees, cf. cxv. 15, cxxi. 2, cxxiv. 8, cxxxiv. 3. From the omnipotence of God the Psalmist passes to His faithfulness, then to His righteousness, then (7 *b*–9) to His bounteousness and graciousness.

7. *b*. "Looseth the prisoners;" cf. Is. lxi. 1. In LXX. the second of the three clauses of this verse precedes the first.

8. Cf. cxlv. 14. The first clause is probably not to be explained strictly according to Is. xlii. 7 ("to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house,") of spiritual enlightenment, though this passage is probably in the Psalmist's mind. Rather is it relief of physical helplessness that is meant, cf. Deut. xxviii. 29, Is. lix. 9, 10, Job xii. 25.

9. "Strangers:" H. גרים *gêrîm*, here translated προσήλυτοι by LXX., as in Exod. xx. 10, xxii. 21, xxiii. 9. "Relieveth:" H. יעודד *y'ôdêd*="*Stablisheth*," sets on a firm footing. This Piel form of Rt. עוד *ood* is only found here and in cxlvii. 6. "Turneth upside down," or more correctly, "turneth aside," i.e. so as to lead the ungodly into destruction.

Here, as in cxlvii., cxlviii., cxlix., cl., the final Hallelujah has no equivalent in the LXX. In cxlvii., cxlviii., however, an Ἀλληλούια is prefixed as a Title without the authority of the Hebrew.

INTRODUCTION TO PSALM CXLVII.

JEHOVAH THE SUPREME DISPOSER, AND ISRAEL'S BENEFACTOR.

TITLE. LXX. Ἀλληλούια. Ἄγγαιου καὶ Ζαχαρίου.

THE redeemed nation is here summoned to extol the many-sided wisdom and love of Jehovah. It is He who has built up Jerusalem, strengthened the bars of her gates, blessed her children within her, made peace within her borders. He it is, if the thoughts range over

His dealings with mankind generally, who everywhere confirms the humble, overthrows the wicked, comforts the afflicted. He too it is that provides for the needs of irrational life. And He it is that orders the conduct of things inanimate, that knows and names the myriad stars, that sends rain, wind, frost, ice, snow, at His pleasure.

The Poet passes from one to another of these phases of the Divine goodness without any definite system of arrangement. The Psalm is liturgical in character, and was doubtless designed for the services of the second Temple. It has been conceived that it was composed specially for the occasion of the dedication of the walls of Jerusalem, this event being celebrated according to Nehem. xii. 27, "with gladness, both with thanksgivings and with singing, with cymbals, psalteries and harps." But there are no substantial grounds for this theory.

The LXX. divides the Psalm into two parts, beginning a new Psalm (to which a Title is added) at verse 12.

PRAISE ye the LORD: for *it is* good to sing praises unto our God; for *it is* pleasant; *and* praise is comely.

2 The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.

3 He healeth the broken in heart, and bindeth up their wounds.

4 He telleth the number of the stars; he calleth them all by *their* names.

5 Great *is* our Lord, and of great power: his understanding *is* infinite.

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1. *a*. "To sing praises unto." The H. זַמְּרָה *zamm'râh*, if thus rendd., is a Piel Inf. of femin. form, like יַסְּרָה *yass'râh* in Lev. xxvi. 18. But the parallel passage, cxxxv. 3, suggests that כִּי טוֹב *ci tôb* = "For He is good," not "For it is good;" and hence it is proposed to read *zamm'roa*, "sing ye praises to," or even to understand *zamm'râh* as an Imper. sing., "sing thou praises to." This last view introduces a very abrupt change of number. Probably *a'zamm'râh* "I will sing praises to" (as in cxlvi. 2), should be read. The LXX. rends. this v. Αἰνεῖτε τὸν κύριον, ὅτι ἀγαθὸς ψαλμὸς· τῷ θεῷ ἡμῶν ἡδυνθείη αἴνεσις, as if reading כִּי טוֹב זַמְּרָה.

In *b* it would perhaps be possible to rend. "For He is propitious," see cxxv. 3, note. The Targ. misrends. this hemist., "For praise is sweet and beautiful."

3. "Their wounds:" H. עַצְּבוֹתָם *atsts'bôthâm*, lit. (cf. xvi. 4) "Their pains."

4. *b*. Rend. "*He calleth them all by names*," i.e. giveth names to all of them. So LXX.

5. "His understanding [is] infinite:" lit. "To His understanding there is no number," i.e. no one can adequately compute it. In Is.

6 The Lord lifteth up the meek: he casteth the wicked down to the ground.

7 Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God:

8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

9 He giveth to the beast his food, *and* to the young ravens which cry.

10 He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

11 The Lord taketh pleasure in them that fear him, in those that hope in his mercy.

12 Praise the Lord, O Jerusalem; praise thy God, O Zion.

13 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

14 He maketh peace *in* thy borders, *and* filleth thee with the finest of the wheat.

15 He sendeth forth his commandment *upon* earth: his word runneth very swiftly.

16 He giveth snow like wool: he scattereth the hoar frost like ashes.

17 He casteth forth his ice like morsels: who can stand before his cold?

18 He sendeth out his word, and melteth them: he causeth his wind to blow, *and* the waters flow.

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xl. 28, we have "To His understanding there is no searching out," cf. cxlv. 3.

6. "Lifteth up:" better "*Setteth up*," "*Stablisheth*," H. מעודד *m'ôdêd*, on which see cxlvi. 9, note.

8. *b*. Lit. "Who maketh mountains shoot forth with grass." The LXX. adds in Cod. Vat., καὶ χλόην τῇ δουλείᾳ τῶν ἀνθρώπων, from civ. 14. This clause is retained in Vulg., "et herbam servituti hominum," Arab., and our P.B.V.

9. *b*. Based on Job xxxviii. 41, "Who provideth for the raven his food, when his young ones cry unto God, [and] wander for lack of meat?" קרא *kârâ* here is more expressive of the cry of the raven (κόραξ, Sanskr. *kârava*) than שוע in that passage. With this hemist. cf. Luke xii. 24, "Consider the ravens, etc."

10. *b*. "Legs:" the H. שוק *shôk*=the leg from the knee to the foot: here the legs of a man are introduced as the part on which he stands firm, and which he trusts will carry him away safely, should he be compelled to flee.

12—20. In LXX. these vv. form a distinct Psalm, which is entitled Ἀλληλούια, Ἀγγαίου καὶ Ζαχαρίου.

14. *b*. Lit. "with the fat of wheat:" cf. lxxxi. 16, note.

15. The word of God regarded as His messenger; cf. 18, and cvii. 20.

16. I.e. He wraps the earth in snow, as in a warm white-woollen garment, and scatters the frost so that the trees, etc. appear as if powdered with ashes blown about by the wind.

19 He sheweth his word unto Jacob, his statutes and his judgments unto Israel.
20 He hath not dealt so with any nation: and *as for his* judgments, they have not known them. Praise ye the LORD.

19. *a.* "His word" דְּבָרוֹ; so LXX., Aq., Theod., Jer.; the K'rî text דְּבָרָיו "His words" probably originates in the plural forms of hemist. *b.*
20. *b.* "They," i.e. the nations generally.

INTRODUCTION TO PSALM CXLVIII.

JEHOVAH TO BE PRAISED BY ALL THE WORKS OF CREATION.

TITLE. "Hallelujah."

LXX. Ἀλληλούια. Ἀγγαίου καὶ Ζαχαρίου.

PSALM cxlvii. treated of the dependence of all things, whether animate or inanimate, on Jehovah; Psalm cxlviii., taking up the tones of its predecessor, addresses these things directly, and charges them to "praise" Jehovah. The student should notice the similarity which exists between this Psalm, and the apocryphal "Song of the Three Children" interpolated in the LXX. version of Dan. iii. It is probable that that Poem is based on the composition before us.

PRAISE ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.
2 Praise ye him, all his angels: praise ye him, all his hosts.
3 Praise ye him, sun and moon: praise him, all ye stars of light.
4 Praise him, ye heavens of heavens, and ye waters that *be* above the heavens.

1—6. The Heavens, and all therein, charged to praise Jehovah.
2. "All his hosts:" this term here includes both stars (cf. Deut. iv. 19), and angels (cf. Josh. v. 14, 1 Kings xxii. 19).
4. *a.* "Heavens of heavens," probably denotes the boundless depth of the heavens; cf. the expression "the heavens, and the heavens of heavens," Deut. x. 14, 1 Kings viii. 27. There is no occasion to find a reference to celestial gradations, such as S. Paul alludes to in 2 Cor. xii. 2.
b. "Waters that be above the heavens:" i.e. that reservoir of super-celestial waters, which, according to the Hebrew conception, was separated by the רָקִיעַ or "firmament" from the clouds below; cf. Gen. i. 7.

5 Let them praise the name of the LORD: for he commanded, and they were created.
6 He hath also stablished them for ever and ever: he hath made a decree which shall not pass.
7 Praise the LORD from the earth, ye dragons, and all deeps:
8 Fire, and hail; snow, and vapours; stormy wind fulfilling his word:
9 Mountains, and all hills; fruitful trees, and all cedars:
10 Beasts, and all cattle; creeping things, and flying fowl:
11 Kings of the earth, and all people; princes, and all judges of the earth:
12 Both young men, and maidens; old men, and children:
13 Let them praise the name of the LORD: for his name alone is excellent: his glory *is* above the earth and heaven.
14 He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the LORD.

5. LXX. between the two hemistichs inserts ὅτι αὐτὸς εἶπε καὶ ἐγενήθησαν, borrowed from its rendg. of the parallel passage, xxxiii. 9. The "He" in hemist. *b* is emphatic, i.q. "He it was, who." Calvin remarks on the Vulg. rendg., "Itaque emphaticum est pronomen *Ipse:* acsi diceret Propheta non esse mundum aeternum, sicuti somniant profani homines, neque ex atomis conflatum, sed Dei mandato repente exstitisse pulcherrimum hunc qui cernitur ordinem."

7—14. The earth and its contents, and its various phenomena, charged to join with the things celestial in the work of praise.

7. "Dragons:" cf. lxxiv. 13, note.

8. "Vapours:" rend. "*Smoke.*" The "smoke" here corresponds to the "fire," just as the "snow" to the "hail." LXX. rends. κρύσταλλος "ice:" cf. cxix. 83, note.

14. Rend. "*And He has raised up a horn for His people*, [which is] *a matter of praise to His saints*, [even] *to* etc." So, as far as general sense goes, LXX. (καὶ ὑψώσει κέρας λαοῦ αὐτοῦ. Ὕμνος πᾶσιν τοῖς ὁσίοις αὐτοῦ, κ.τ.λ.), and Vulg. Some understand the subst. תהלה *t'hillâh* "praise" as in apposition to the nominat. of the verb preceding,—"He is an object of praise to His saints, etc." Hengst. Others make it the accus. after that verb,—"He has raised up a horn...[and] praise, etc.," but the phrase תהלה הרים is not found elsewhere.

"Near unto Him," i.e. as peculiarly His: cf. Lev. x. 3, Deut. iv. 7. Gentiles, on the other hand, were designated by the Jews as "far off" from God: cf. S. Paul's language in Ephes. ii. 13, νυνὶ δὲ...ὑμεῖς οἱ ποτὲ ὄντες μακρὰν ἐγενήθητε ἐγγύς, and see the note thereon in Schoettgen's *Hor. Hebr.*

INTRODUCTION TO PSALM CXLIX.

PRAISE OF JEHOVAH AND ZEAL FOR HIS CAUSE.

TITLE. "Hallelujah."

THIS little Poem is distinguished from the other four "Hallelujah Psalms," in that it inculcates not only the duty of praising God, but also that of warring in His behalf against the powers of the heathen world. It is to be the peculiar privilege, says the Psalmist, of the true follower of Jehovah, to execute God's wrath upon the Gentile sovereignties. The thought is one which has revealed itself from time to time throughout the Psalter. It is natural enough that in the group which glorifies God on the occasion of the national restoration, the pangs of bitter hatred towards the persecuting Gentile should occasionally blend with the thrill of gratitude to the redeeming God.

If such expressions strike the Christian reader as betraying as much vindictiveness as holy zeal, we must remind him (here as elsewhere) that he cannot expect to find the animosity of the harassed Jew curbed by principles which were only revealed in the Christian dispensation. And how frequently even these principles have failed to subdue natural resentment, how by the citation of such Old Testament passages as this, Churches and sects nominally Christian have endeavoured to sanctify the outrageous cruelties of fanaticism, is but too well known to the student of history.

PRAISE ye the LORD. Sing unto the LORD a new song, *and* his praise in the congregation of saints.

2 Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.

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1. "A new song:" cf. xcvi. 1, xcviii. 1; here the phrase apparently points to recent acts of mercy on the part of Jehovah, such as had evoked new feelings and new utterances of gratitude: cf. xl. 3, "And he hath put a new song in my mouth, [even] praise unto our God." "Saints," or "the pious:" on the term חסידים *ch'sîdîm* here, and in vv. 5, 9, cf. iv. 3, lxxxvi. 2, notes.

2. "Him that made him:" such forms as עשָׂיו here, עשָׂי Job xxxv. 10, עשָׂיִךְ Is. liv. 5, have probably no connection with the plur. form of the Divine title *Elôhîm*, but are to be regarded merely as accidental adaptations to the plur. form of the participle, the substitution of י for ה, usual in other parts of the ל״ה verbs, being here introduced in the Participial forms.

3 Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.
4 For the LORD taketh pleasure in his people: he will beautify the meek with salvation.
5 Let the saints be joyful in glory: let them sing aloud upon their beds.
6 *Let* the high *praises* of God *be* in their mouth, and a two-edged sword in their hand;
7 To execute vengeance upon the heathen, *and* punishments upon the people;
8 To bind their kings with chains, and their nobles with fetters of iron;
9 To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

4. "Meek," (*'anâvîm*), not "afflicted," (*'ânîyyîm*), as Dr Perowne. They that humble themselves are made beautiful or glorious (cf. Is. lv. 5, lx. 7, 9, 13, lxi. 3), by an exaltation, which is the result of Jehovah's saving intervention. The Psalmist probably has in view the experiences of the nation in the Captivity and Restoration.

5. *a.* "In:" ב *b'* apparently expresses the *state* or mood of those who rejoice (cf. the use of *ἐν* in Luke viii. 43, Rom. iv. 10), not the *cause* of their joy. *b.* "Upon their beds;" possibly in contrast to the complaints and supplications which *afflicted* saints had offered upon the bed of sorrow, such as we find e.g. in lxxvii. Or the Psalmist may mean, *even* when they have laid them down to rest, let them joyfully meditate on Jehovah's mercies, cf. cxix. 55, "I have remembered Thy name [even] in the night."

6. *a.* "High [praises] of:" H. רוממות *rôm'môth*, plur. constr. of רומם *rômâm* "exaltation," a subst. of which some find trace in lxvi. 17, see note there. In *b* "a sword of many edges" is the literal meaning.

The combination of the devotional and the aggressive phases of religious zeal finds illustration in the conduct of Judas Maccabeus and his followers, *μετ' ἐπικλήσεως καὶ εὐχῶν συνέμιξαν τοῖς πολεμίοις, καὶ ταῖς μὲν χερσὶν ἀγωνιζόμενοι, ταῖς δὲ καρδίαις πρὸς τὸν θεὸν εὐχόμενοι.* 2 Macc. xv. 27. Modern commentators have remarked how often such verses as these have been utilized by Christians heedless of the difference between the Old and the New Dispensation. "It was with them as his slogan that Thomas Münzer, the Anabaptist preached the savage War of the Peasants; it was with them that in the next century Caspar Sciopius on the Roman Catholic side stirred up the yet more disastrous Thirty Years' War." Neale.

7—9. All the verbs in these verses are dependent on the final clause of the Psalm, "An honour it is for all His saints."

9. *a.* Lit. "A judgment written:" either a judgment decreed by God, or, as Targ., "the judgment which is written in the Law." For the former interpr. cf. the Turkish *yazilmish* "written" used in signf.

"fated." If we take the latter interpr., Jehovah's punishment of the idolatrous nations is so frequently foretold throughout Scripture, that it is needless for us to restrict this v. to any particular case. The Psalmist, however, may have had more specially in mind those surrounding nationalities, which had rejoiced in the sufferings of the exiles, and had hindered the progress of the restoration. Such "judgment written" as that of Obad. 18, Ezek. xxv. 12—17, naturally suggests itself.

The Psalm closes with the words, "*An honour it is for all His saints* [scil. to do all this]." The work of subjecting heathen nations (vv. 7—9) is a glorious office, consigned to all true followers of Jehovah. The student may compare the spirit of this passage with that of the following from the Koran. "When ye encounter the unbelievers, strike off [their] heads, until ye have made a great slaughter among them; and bind [them] in bonds..... Verily if God pleased he could take vengeance on them; but [he commandeth you to fight] that he may prove the one of you by the other. And as to those who fight in defence of God's true religion, God will not suffer their works to perish, he will guide them and will dispose their heart aright; and he will lead them into paradise, of which he hath told them." Koran xlvii.

INTRODUCTION TO PSALM CL.

THE GENERAL HALLELUJAH OF ANIMATE CREATION.

TITLE. "Hallelujah."

THIS the final Hallelujah (in which every verse but the last commences with *hal'loo*) sets forth where, why, and how the eulogy of Jehovah is to be offered. It is to be offered in the heavens, and on the earth; in recognition both of His inherent power, and of its manifestation in mighty acts; with every external appliance expressive of joyousness, with wind-instruments and stringed-instruments, with tabrets, cymbals, and dances (vv. 1—5). Breaking off suddenly, the Psalmist apostrophizes all animate creation, "Let every thing that hath breath praise Jehovah," and with this all-embracing charge, to which the five Hallelujah Psalms have as it were been leading up, the Psalter closes.

PRAISE ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.

2 Praise him for his mighty acts: praise him according to his excellent greatness.

3 Praise him with the sound of the trumpet: praise him with the psaltery and harp.

4 Praise him with the timbrel and dance: praise him with stringed instruments and organs.

5 Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

6 Let every thing that hath breath praise the LORD. Praise ye the LORD.

1. "His sanctuary:" not "His holiness," as P.B.V., still less *ἐν τοῖς ἁγίοις αὐτοῦ*, as LXX. But the signf. of the term "sanctuary" here is not plain, for hemist. *b* apparently demands that it should mean more than the literal Temple. R. Moses interprets the term as meaning "the heavens," and so Del. More probably, we think, it denotes the whole earth, which in xxix. 9 is apparently called "His temple," and in xxix. 2 "His glorious sanctuary," see notes there.

2. "For," or "Because of." Such apparently must be the signf. of the prepos. ב *b'* in this v. It is remarkable that in this short Psalm we have three distinct uses of this prepos.: in v. 1 it denotes the *place*, in this v. the *cause*, in vv. 3, 4, 5 the *manner*.

3. "Sound," or "blast:" H. תֵּקַע here only. "Psaltery," a stringed instrument, on which see xxxiii. 2, note.

4. Timbrels and dances are coupled in the same way in Exod. xv. 20. "Stringed instruments:" H. מְנִים *minnîm*, see xlv. 8, note. "Organs:" עוּגָב *uggâb* (rendd. here only *ὄργανον* by LXX.), is the "reed-pipe."

5. Rend. "*Praise Him with clear sounding cymbals: praise Him with clanging cymbals.*" Of these two צלצלים *tsiltsĕlîm*, or "cymbals," the first (rendd. by LXX. *κυμβάλοις εὐήχοις*) is a species of small metal castanet, of high pitched tones (whence the appellation צ' שמע); the second (LXX. *κυμβάλοις ἀλαλαγμοῦ*, whence S. Paul's expression, "I should be but a braying cymbal [*κύμβαλον ἀλαλάζον*]." 1 Cor. xiii. 1) consists of two large plates each attached to one hand of the performer.

6. Lit. "Let all the breath (i.e. the entirety of animate creatures) praise Jehovah."

At the close of the Syriac Psalter, after the enumeration of the various divisions of the 150 Psalms, it is quaintly added, "There are some who have added twelve others [i.e. the apocryphal Ps. cli., and the eleven Canticles of O.T. and N.T.]. We have no need of them. And praise be to God to eternity."

In the LXX. the following composition is appended to the 150 Psalms of the Hebrew Psalter. It appears with slight alterations in the Syr., Arab., and Æth. Versions. Its origin is unknown, but the character of its diction renders it extremely probable that it is translated from a Hebrew original. That it is Davidic, or even of pre-exilic origin, there is no reason to believe.

Title. LXX. "*This Psalm was written by David's own hand, and is outside the number* [i.e. is excluded from the canon]. *When he fought single-handed with Goliath.*"

Syr. "*This Psalm is David's own: it is outside the number, and is not found in all copies. When he fought single-handed with Goliath, then he uttered it.*"

1. *I was small among my brethren, and the youngest in my father's house.* 2. *My hands made an instrument of music, and my fingers attuned a psaltery; and who shall tell out to my Lord* [His praises]*?* 3. *He is the Lord, He will hearken unto me.* 4. *He sent forth His angel, and took me from my father's sheep, and anointed me with His oil of anointing.* 5. *My brethren were handsome and tall, and the Lord had no pleasure in them.* 6. *I came out to encounter the*

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2. *Instrument of music:* ὄργανον. In Psalm cl. 4, and there only, this is the LXX. equivalent to the H. עוּגָב or עָגָב, the "reed-pipe:" in Amos v. 23, ὄργανα is given for the plur. (in Amos vi. 5 for the sing.) of the נֵבֶל, in cxxxvii. 2 it is the equivalent of כִּנּוֹרוֹת. It is possible that Amos vi. 5 may have been in the Psalmist's mind. It runs, "Who sing to the tone of the psaltery: like David they have devised to themselves instruments of song." In any case the resemblance here is remarkable. The v. continues, καὶ τίς ἀναγγελεῖ τῷ κυρίῳ μου; which appears to mean "And who can tell out to [or "concerning"] my Lord [His praises]?", וּמִי יַגִּיד לַאדֹנָי being probably the expression in the Hebr. original, since הגיד is commonly rendd. by ἀναγγέλλειν in LXX. The general thought (but not the language), has its counterpart in Ps. cvi. 2, "Who can utter the mighty acts of the LORD, [who] can shew forth all His praise?"

3. Or, according to some copies, "He is the Lord, He hearkens."

5. Cf. the account in 1 Sam. xvi., especially ver. 6, Μὴ ἐπιβλέψῃς ἐπὶ τὴν ὄψιν αὐτοῦ, μηδὲ εἰς τὴν ἕξιν μεγέθους αὐτοῦ· [אל נבה קומתו] ὅτι ἐξουδένωκα αὐτόν, κ.τ.λ.

Philistine, and he cursed me by his idols: 7. But I drew his sword from beside him and smote off his head, and took away reproach from the sons of Israel.

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6. "Philistine:" ἀλλοφύλῳ. It is by this word that the LXX. commonly rends. פלשתי.

Between vv. 6, 7 the Arabic has the following, "And I cast at him three stones upon his forehead, by the strength of the Lord, and overthrew him."

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